

A
D E F E N C E
O F T H E
E X P O S I T I O N of the D O C T R I N E
O F T H E

Church of England,

Against the

E X C E P T I O N S

Of Monsieur de *M E A U X*,

Late Bishop of Condom,

A N D H I S

V I N D I C A T O R.

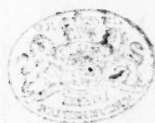
By D. Wake.

The Contents are in the next Leaf.

The Second Edition, Corrected.

L O N D O N :

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THE CONTENTS.

I. **T**HE *Preface*: containing a farther account of *Monsieur de Meaux's Exposition*, with an Answer to his *Exceptions* against my former *Preface*.

II. The *Defence* of my *Exposition*; being a full Reply to whatsoever has been alledged against it by the *Vindicator*: particularly as to the *false citations*, he pretends, of Their *Authors*, and *misrepresentation* of their *Tenets*.

III. *Appendix*: Being a *Collection* of some *Pieces* relating to this *Controversie*, viz.

1. The account of *Monsieur de Meaux's Pastoral Letter*, taken out of the last *Nouvelle*, &c.
2. A Summary of Father *Craffets* Doctrine, of the *Worship* of the B. *Virgin*.
3. The Opposition between *Card. Bona* and *Monsieur de Meaux* in the same p o i.

The Contents.

4. A Copy of *Monsieur Imbert's* Letter to *Monsieur de Meaux*, giving him an account of his being persecuted by the A.B. of *Bordeaux*, for maintaining the *Doctrine of his Exposition*.
 5. The Letter of *S. Chrysostom* to *Casarius*, suppress'd by some Doctors of the *Sorbonne*, for being contrary to their *Canon of Transubstantiation*; with an Account of that whole Transaction.
 6. An Account of *Authors* cited by me, with their *Editions*, to prevent any new *Calumnies*.
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T H E

THE PREFACE.

M*T former Treatise of the Exposition of the Doctrine of the Church of England, has given so full an account of the Occasion and Design of Monsieur de Meaux's Book, as might supersede the Necessity of adding any more upon that subject. Being called to a necessary Justification of what I there advanced, not so much by the weak defence of his Vindicator, embarked with him in the same Cause; as by the flat denial of Monsieur de Meaux himself, of the principal foundation on which that Account was built; I hope I shall need no great Apologie, if upon this Occasion I enter somewhat farther upon a new History than might otherwise seem absolutely necessary for my defence, and by comparing this method of Expounding with some others of a different Nature, which have of late been sent abroad by those of the Roman Communion, endeavour to shew what the real intent of them all has been; and what the design of those who now pursue the same Method among us, may reasonably be supposed to be.*

It is I presume at this time not unknown to any, what great Endeavours have been used in our neighbour Nation, for the reducing of those of the Reformed Religion to the Roman Communion. And

it

it must be confess'd indeed, they have omitted nothing that Language and Sophistry could be made to do, for the Attainment of so great an End.

The Jansenists were some of the first who began this work: And it is not to be doubted but that Persons of their avow'd Reputation in point of Learning, and who seem'd to have had this means only left them to regain the favour of their King, whose design they pursu'd; would be sure to offer something worthy themselves, and proportionable at once both to the Work which they undertook, and to their Engagements to it.

*La perpetuité de
la foy de l'Eglise
Catholique, tou-
chant l'Eucharis-
tie. Ann. 1664.*

The first Attempt they made was a little Piece, that has since given Occasion to a very long Controversie, between Monsieur Arnauld and Monsieur Claude; of the Perpetuity of the Faith as to the real Presence of Christ in the Holy Eucharist. A Tract which if we regard only the neatness and subtilty of the composure, it must be avow'd scarce any thing ever appear'd more worthy that Applause it met with in the World: And the design, though express'd in one particular only, yet so applicable to all the rest; that were the Argument good, the Church of Rome would have need'd no other defence for all the Corruptions that had, or could possibly creep into it.

But the Sophistry of this method has been sufficiently exposed in the Volumes composed on this occasion. And indeed without entring on a particular Examination, any Mans own Reason will tell him at first sight, that a Logical Subtilty advanced against matter of Fact, may be worth the considering for the curiosity of the undertaking, but like the Philosopher's Argument against Motion, will never be able to convince any, but such as want Diogenes's Demonstration to expose its Sophistry.

In effect, the design of this first Method amounted to thus much; That Transubstantiation (and the same might have been said of any other point in dispute) was visibly once the common Doctrine of the Church: And 'tis impossible it should have been so then, had it ever been otherwise before. And this to be believed upon the strength of a sophistical Argument, notwithstanding all the evident instances of matter of Fact, which Monsieur d' Aubertine and others have at large collected to the contrary.

Albertinus de
Eucharistie
Sacramento.
Fol.

The next Attempt, and that as useful and universal as the former, was by another of the same party, and with no less applause, whether we regard the novelty of the invention, or the neatness of the performance: And his Method was, by advancing certain matters of fact, which he calls just prejudices against the Calvinists, to shew that without entering into dispute about any of the points in debate, the bare external consideration of the Protestants in the manner of their Reformation, and some other particulars, was enough to shew, that the Truth could not possibly be on their side.

Prejugés légitimes
contre les
Calvinistes.
An. 1671.

But alas! this too proved an Argument too weak to stand the first examination that was made of it: and Monsieur Pajon, who undertook the defence of his Party against it, has shewn that in his proof he has not only advanced an Argument that might indifferently be brought against all sides, but which a * late Author has since proved, to be ten times more strong against themselves, than it could ever be thought to be against us.

Examen du
livre qui porte
pour titre, Pre-
jugés légitimes,
&c. An. 1673.

* Monsieur Ju-
rien Prejugés
légitimes contre
le Papisme.
An. 1685.

I shall not undertake an exact account of all the others Methods that have succeeded these, with less Applause, and as little Effect. One, as is said by

*Les Pretendus
Reformez con-
vaincus de
Schisme. 1684.*

the same Author, was published not long since to prove us guilty of Schism in separating from the Church of Rome, whether we had sufficient grounds or not for our so doing: And that for this reason, because however the learned Men of our party might have been convinced of the reasonableness of it, yet the generality being incapable of forming such a judgment, must have separated without reason, and so have been Schismatics. And if their Separation was at first unlawful, their Return will now by consequence be necessary to them.

How far this method might heretofore have concluded with those whom it principally concerns, the vulgar and ignorant, I cannot tell; but God be thanked there are few now so ill instructed in their Religion, but what will have enough to free them from the sin of Schism, if the knowledge of a sufficient reason of their Separation may be allow'd to do it.

Thus much only I will beg leave to observe on occasion of these several methods that have been proposed for our Conviction, That the great design of them all has been to prevent the entering on particular Disputes, which had hitherto been the way, but such as experience had taught them to be the least favourable of any to them.

And the same is the design of the late peaceable method set forth by Monsieur Maimbourg; in which from the Authority of the Church in matters of Faith, confess'd, as he says, by us, he proves, That the Church, in which both parties once were, must then have had this Authority over us all; and to whose decision in the Council of Trent, we all by consequence ought to submit.

The Preface.

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It is not necessary that I should here say any thing to shew the Weakness and Sophistry of these several Methods: That has been the business of those particular Examinations, that have with success enough been made of them. This I suppose may at first sight appear upon the bare proposal of them, That they have more of Ingenuity than of Solidity in them; and were, no doubt, designed by their Inventors, to catch the unwary with a plausible shew of that Reason, which the Wise and Judicious know them to be defective in.

How far we may conclude from hence, as to the Nature and Design of Monsieur de Meaux's Exposition, I shall leave it to others to consider. This is undeniable, That as it came out at a time when these kind of Methods were all in repute, and with a design to help forward the same great business of Conversion then in agitation; so has it been cry'd up by those of that Communion as exceeding all others in order to that End; and if we may believe their reports, been above all others the most happy and successful in it.

It is not easie to conceive that a Person of Monsieur de Meaux's Learning, should seriously believe, That a bare Exposition of their Doctrine should be sufficient to convince us of the truth of it. He could not but know that our first Reformers were Persons abundantly qualified to understand the real profession of a Church in which they had been born and bred; and in which many of them were admitted to holy Orders, Priests and professors of Divinity. Nor is the Council of Trent so rare, or so obscure, that a meer Exposition of its Doctrine should work such effects, as neither the Council nor its Ca-

Advertisement
Pag. 2, 4.

techism were able to do. In a word Monsieur de Meaux himself confesses, His design was to represent his Church as favourably as he could; to take off that 'hideous and terrible form in which the Ministers, he says, were wont to represent Popery in their Pulpits, and expose it in its natural dress, 'free from those frightful Idea's, in which it had so long been disguised by them.

One would imagine by this discourse that the whole business of the Ministers of the Reformed Religion, was to do nothing but invent new Monsters every day, and lay them to the Church of Rome: And that after all our pretences to Peace and Union, we were really such Enemies to it, that we did all we could even by Lies and Calumnies, to keep both our selves and the people from it. But indeed these hideous Idea's Monsieur de Meaux speaks of, if they are such false representations as he pretends, they are not the Ministers that invent them; but their own greatest Zealots, their Schoolmen, their Bishops, their Cardinals, nay their very Popes themselves, that have been the Authors of them.

How far Monsieur de Meaux's Exposition differs from what they have delivered us as the Doctrine of their pretended Catholick Church, has been in some measure shewn already, and shall in the following Discourse be more fully evidenced. And whosoever shall please to consider the Elogies and Approbations, which these Men have received, no less than Monsieur de Meaux, will be forced to confess it to be at least a disputable point, Whether the Ministers, from these Authors, have represented their Church in a hideous and terrible form; or whether Monsieur de Meaux rather has not, in-
stead

stead of removing the Visor to shew her in her natural dress, a little varnish'd over her Face to hide her defects, and make her appear more charming and attractive than her own natural deformity would otherwise permit her to do.

Now of this a more convincing proof cannot, I think, be desired, than what I before advanced, and see no reason yet to retract; viz. "That out of an extraordinary desire of pallating, he had proceeded so far, as in several points wholly to pervert the Doctrine of his Church. Inſomuch that when his Book was sent to some of the Doctors of the Sorbonne for their approbation, they corrected so many places in it, that Monsieur de Meaux was forced to suppress the whole Edition, and change those places that had been mark'd by them, and put out a new and more correct Impression, as the first that had ever been made of it.

Exposit. C. E.
Pag. 3.

This Monsieur de Meaux is pleased to deny as an utter falsity; "For that he never sent his Book to the Sorbonne; that their custom is not to License Books in Body; and that that Venerable company knows better what is due to Bishops, who are naturally and by their Character the true Doctors of the Church, than to think they have need of the Approbation of her Doctors. In a word, that it is a manifest falsity to say that a first Edition of his Book was suppress'd, because the Doctors of the Sorbonne had something to say against it. That he never did publish, nor cause to be printed, any other Edition than that which is in the hands of every one, to which he never added nor diminish'd one syllable; nor

Vindicat. Pag.
8, 9.

The Preface.

"nor ever fear'd that any Catholick Doctor could find any thing in it worthy of reprehension.

This is indeed a severe charge against me, and such, as, if true, it cannot be doubted, but that I have been as great a Calumniator as his Vindicator has thought fit to represent me; or, as for ought I know, Monsieur de Meaux himself will be in danger of being reputed if it should be false. And therefore to satisfy the World in this main, fundamental point between us, I do hereby solemnly declare, "That there was an Impression of the Exposition, such as I spake of; That out of it I transcribed with my own hand, the several Changes and Alterations that are placed at the end of my Preface; That this Book, with these differences is at this time in the hands of the Reverend Editor of my former Treatise, and that whosoever of either Communion is pleased to examine them, may, when ever he will, have free liberty so to do.

This I the rather declare, because Monsieur de Meaux is so positive in it, as to charge me with no less than the pure Invention of those Passages I have cited from it. "As for those Passages, says he, which they pretend I have corrected in a second Edition for fear of offending the Sorbonne, it is as you see a Chimerical Invention; and I do here once more repeat it, That I neither publish'd, nor conniv'd at, nor caused to be made, any Edition of my Book, but that which is well known, in which I never altered any thing. For answer to which I must beg leave once more to repeat it too; "That these Passages are for the most part Chimerical Inventions indeed, but yet such as He once hoped to have put off as the Doctrine of his Church, and as

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such

such sent them into the World, in that first Edition we are speaking of; out of which I have transcribed them in as just and proper terms as I was able to put them in; and I appeal to any one, that shall please to examine them, for the truth and sincerity that I have used in it.

But here Monsieur de Meaux has got an Evasion, which, if not prevented, may in some Mens Opinion take off this seeming contradiction betwixt us, and leave us both at last for the main in the right!

"Tis true, says he, this little Treatise being at first given in Writing to some particular Persons for their Instruction, many Copies of it were dispersed, and IT WAS PRINTED without my Order or Knowledg. No Body found fault with the Doctrine contain'd in it; and I myself, without changing any thing in it of Importaunce, and that only as to the Order, and for the greater neatness of the Discourse and Stile, caused it to be printed as you now see. So that now then it is at last confess'd, that an Edition there was, such as I charged them with, different very much from what we now have. "But that it was an Edition printed without Monsieur de Meaux's Knowledg; and the changes which he made afterwards were only as to the Order, and for the greater neatness of the Discourse and Stile.

As to this last Particular, the Reader will best judg of what kind the Differences were, by that short Specimen I have given of them. If to say in One,

"That the Honour which the Church gives to Collect. n. 2.

the Blessed Virgin and the Saints is Religious,

"nay, that it ought to be blamed if it were not

"Religious;

Ibid. n. 12.

"Religious; In the Other, to doubt whether it may even in some sense be called Religious: If to tell us in the One, "That the Mass may very reasonably be called a Sacrifice; In the other, that there is nothing wanting to it to make it a true Sacrifice. If to strike out totally in several places, Positions that were absolutely of Doctrine, or otherwise very material to the Points that were so; as in several instances it appears he has done; If this were indeed only for the advantage of the Order, and for the greater neatness of the Discourse and Style, I am contented. I accuse not Monsieur de Meaux of any other alterations than such as these.

And thus far we can go certainly in Reply to his Allegations, beyond a possibility of denial: For what remains, though I do not pretend to the like Evidence of Fact, yet I will offer some Reasons why I cannot assent to his pretences even there neither.

That the Impression was made with Monsieur de Meaux's Knowledge, if not by his express Order, whoever shall consider the circumstances of Monsieur Cramoisy who printed it, either as a Person of his Reputation and Estate; or as Directour of the King's Imprimerie; or finally as Monsieur de Meaux's own Bookseller; will hardly believe that he would so far affront a Bishop of his Church, and one especially of Monsieur de Meaux's interest and authority at that time at Court, as to make a surreptitious Edition of a Book, which he might have had the Author's leave to publish only for the asking.

But farther: This pretended surreptitious Edition had the King's Permission to it, which could hardly

have been obtain'd without Monsieur de Meaux's knowledg. It was approved by the Bishops of France in the very same terms that the other Editions have been since; which seems more natural to have been procured by Monsieur de Meaux himself, than by a Printer, underhand, and without his knowledg and connivance. In a word, so far was Monsieur de Meaux from resenting this Injury, of setting out his Book so uncorrectly, and without his leave; that the very same Cramoisy, the same Tear, printed the Exposition with his leave, and has continued to print all his other Books ever since; and was never, that I could hear of, censured for such fraudulent dealing, till this time, by the Bishop or any other. All which put together, I must beg leave still to believe as I did before, that there was not only a first Impression, which is at length allow'd, but that this first Impression was not made without Monsieur de Meaux's Order or Knowledg.

As for the other Point, and I think the only remaining in this matter, concerning the occasion I mentioned for the suppressing that first Edition; the Reader may please to know, That a Person by many relations very intimate with one of the Marshal de Turenne's Family, upon the publishing of the pretended first Edition of Monsieur de Meaux's Exposition, first discover'd to him the mystery of the former, and shew'd him out of the Marshal's Library the very Book which, as he then assured him, had been mark'd by some of the Doctors of the Sorbonne, and lent it him for some time as a great Curiosity. The knowledg of this raised the desire of endeavouring, if it were possible, to retrieve a Copy of it: But the Edition was so carefully dispatch'd, that the most that could be done was to get so many scatter'd Sheets of it, as to make at last a perfect Book, ex-

cept in some few places in which it was transcribed from the Original of the Marshal, word for word, page for page, and examined by the Person himself, who was so kind as to bestow it on me.

This is the Book to which I refer the Reader ; and for this I have the Attestation of the same Person under his hand, at the beginning of the Book, that it is in every part a perfect Copy of Monsieur de Turenne's mark'd by the Sorbonne Doctors ; and I have been besides so just to Monsieur de Meaux, as to cite scarce any thing out of those places that were in the Manuscript part, but have chosen such rather where the printed Copy gave me full Assurance and Authority to do it:

But to argue the improbability of all this, Monsieur de Meaux observes, "That the Sorbonne is never "used to License Books in Body. And I desire Monsieur de Meaux to tell us, who ever said or thought they did? "That that venerable Company knows "better what is due to Bishops, who are naturally "and by their Character Doctors of the Church, "than to think they have need of the Approbation "of her Doctors. I doubt not but the Sorbonne very well knows the respect that is due to Bishops: but that it should be any argument of disrespect to approve a Bishop's Book, when it was sent to them for that purpose, I cannot conceive. In short, we understand the Reputation and Authority of that venerable Company too well, to believe it at all improbable that Monsieur de Meaux should desire their Approbation ; nor are we so little acquainted with their Books, as not to know, That it is an unheard-of thing to see Doctors of the Sorbonne setting their approbation to a Book, approved and authorized by Bishops before.

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The next Exception Monsieur de Meaux makes, is, That I should confirm what had before been urged against him, of a Papist's answering his Book; in the truth of which I am as little concern'd as himself can be. Only the assurance I have had of it from a Person of undoubted sincerity, makes me still believe that it was so: and Monsieur de Meaux may remember that Monsieur Conrart often profess'd that he had seen it in Manuscript; who was not only his old Friend, but as himself characteriseth him, "One endowed with all that the Catholics themselves could desire in a Man, excepting a better Religion.

Vindicat. p. 6.

M. de M's
Advert. p. 3.

For what relates to Father Crafter, it is not for me to contradict Monsieur de Meaux's Declaration, that he never read his Book; But that he never heard it mentioned that there was any thing in it contrary to his Exposition; this I must confess is admirable, whether we consider the notoriety of the thing, as it related to the Salutary Advertisements, and the Bishop of Tournay's Pastoral Letter, which made so great a noise in France; or that it was particularly proved, in the Answer to his own Advertisement dedicated to Monsieur de Ruvigny, above five Years since, to be directly opposite to his Exposition. And for the rest, I must beg leave to believe, whatever Monsieur de Meaux flatters himself with; that that Father would be so far from being troubled that any Body should think his Principles contrary to Monsieur de Meaux's, that I dare say he would rather think his pains but ill spent in writing of so large a Book, did he not believe he had convinced the World that he looks upon them, nay and has proved them too, to be little less than Heretical.

Vindicat. p. 10.

Seconde Re-
ponse, p. 79. &c.For all this,
see the Ap-
pendix.
Num. 2.

As for Cardinal Capisucchi, Monsieur de Meaux tells us, he is so far from being contrary to the Doctrine

Vindicat. p. 10.

The Preface.

See Appendix,
num. 3. where
I have shew'd
Cardinal Bona
another of his
approvers, to
be never the
less in his own
Writings con-
trary to
Monsieur de M's
Exposition.

Vindicat.
p. 10, 11.

For what con-
cerns Mr. Im-
bert, see his
own Letter to
Monsieur de
Meaux. Ap-
pendix, num. 4.
For Monsieur de
Witte's case it
has been al-
ready printed,
and I have no-
thing new to
add to it.

of the Exposition, that his express Approbation has
been prefix'd to it. This indeed were a good presumpti-
on that he should not have any Principles contrary to
Monsieur de Meaux; but if what I have alledged out
of his Controversies be really repugnant to what he ap-
proved in the Exposition, it may indeed speak the Car-
dinal not so consistent with himself as he should be, but
the contradiction will be never the less a contradiction
for his so doing.

The next thing Monsieur de Meaux takes notice of
is, The relation of Monsieur Imbert and Monsieur de
Witte. The Stories are matters of Fact, and the Pa-
pers from whence they were collected published by them-
selves. If they alledged Monsieur de Meaux's Autho-
rity for Principles that he maintained not, this concerns
not us; nor, whatever the little Comment on the Bi-
shop's Letter pretends, was it at all needful to be shewn by
me that they did not, in the recital of the Propositions held
by them. 'Tis sufficient that they both declared them-
selves to stand to Monsieur de Meaux's Exposition;
and were both condemned, without any regard had to
Monsieur de Meaux's Authority; or being at all con-
vinced, or so much as told, that they were mistaken in
their pretences to it.

The last thing Monsieur de Meaux takes notice of
is, That I reflect upon him for being "fertile enough
"in producing new Labours, but sterile in answer-
"ing what is brought against his Works. I do not
at all envy Monsieur de Meaux's fertility; his pro-
ductions have not been many, and those so short, and
with such an ingenuous Character of temper and mo-
deration, as ought to be acknowledged even in an Ene-
my. But I must confess I do admire, as many others
do, that no Reply has been made by him to those An-
swers

swers that have been sent abroad, not only against his Exposition, but even against the Advertisement it self, which he says can bear no Reply. This we so much the rather wonder at, for that an Answer was openly promised by Monsieur de Turenne, and not without some kind of boasting too; And that several of his own Communion were so well satisfied with the pieces that had been publish'd against Him, as to expect, no less than We, some such Vindication.

See de la B's
Answer to the
Advertisement,
p. 5.

And here I shall take my leave of Monsieur de Meaux, for whom I must yet again profess, that I still retain all that respect that is due to a Person whose Character I honour, and whom I hope I have treated with all the Caution and Civility that the necessary defence of my self and of the Truth would permit me to do. For what remains, my business now must be wholly with his Vindicator, who has been pleased to fix such an odious Character upon me, as I hope to make it appear I have as little deserved, as I shall desire to return it upon him.

Had he charged me with Ignorance, had he loaded me with mistakes arising from thence; or had he imputed to me the faults only of Carelessness and Incogitancy: All this might have pass'd without my Censure; and I should have been so far from vindicating my self, that I should have been ready, in great measure, to have acknowledged the Charge, and to have submitted to his Reproof. I know how little fit I am for Controversies of this kind; That neither my Age, nor Learning, nor Opportunities have qualified me for such undertakings, as the defence of my Religion and my Duty to my Superiors have, without any design of mine, engaged me in. And I doubt not but a Censor less severe, than he who has thought fit to make himself my Adversary,

Adversary, might have found out more real Faults in my Book, than he has noted pretended Errors.

Vindicat. p. 22.

But for the Calumnies and Misrepresentations, for the unsincere dealings and falsifications he accuses me of, and that in almost every Article; here I must beg leave to justify my self, and assure the Vindicator, whoever he be, that my Religion, I thank God, needs not such defences, nor would I ever have used these means to assert it, if it did.

We have indeed heard of some that have look'd upon these things as not only lawful, but even pious on such Occasions; that have esteemed the Interest of the Church so sacred, as to be able to sanctify the worst means that can be made use of to promote it: Had I been bred in their Schools, there might have been some more plausible grounds for such a suspicion; and what wonder if I did no more, than what I had been taught was lawful for me to do? But I have not so learnt Christ. I have been taught, and am persuaded, that no Evil may be done that good may come: I am assured by S. Paul, that they who say it may, their damnation is just: And did I now know of any one Instance of those Crimes, whereof I am represented to the World as guilty in almost every Chapter, I should think my self indispensably obliged to make a publick acknowledgment of it, and thank the Vindicator that has called me to so necessary a Duty.

Ephes. 4. 20.
Rom. 3. 8.

But now, that I am not conscious to my self of any thing of all this, all that I have to reply to this uncharitable way of proceeding is, to intreat him by the common name of Christian, and those hopes of Eternity, after which I believe we would all of us be thought sincerely to contend, to consider how dangerous this way he has taken is; what mischief it will bring,

bring, in the opinion of all good Men, of whatsoever Perswasion they be, to the very Cause that is maintain'd by such means: In a word, what a sad purchase it will prove in the end, if to lessen the Reputation of an unknown, obscure Adversary, he should do that which shall lose him his own Soul.

But it is time now to clear my self of those Calumnies that are laid to my charge. And the first is, "That I endeavour to represent Monsieur de Meaux's Exposition as a Book that palliates, and prevaricates the Doctrine of his Church; and the very Approbations of it, as meer Artifices to deceive the World, not sincere, much less authoritative Approbations, either of the Nature or Principles of Monsieur de Meaux's Book." Vindicat. p. 2.

I do not remember I have any where in express terms charged Monsieur de Meaux with prevaricating the Doctrine of his Church in the latter Editions of his Book; tho others I know have done it. But however, if this be the greatest of those Calumnies I am now guilty of, I am sure all that have ever lived among them, and seen their practices, and compared them with what he writes, will easily absolve me: and I shall hereafter shew that either Monsieur de Meaux has palliated, or else the greatest of their Authors have strangely perverted the Doctrine of their Church.

As to the other part of the Accusation, that I should say that the Approbations were meer Artifices to deceive the World, it is not my Calumny, but the Vindicator's mistake. I never thought these Letters Monsieur de Meaux has published any authoritative Approbations of his Book at all; Indeed in the place which he cites, I have said somewhat like it of the * Pope's Brief, and am still of the same mind; and till he shall

Expof. of the
C. E. pag. 15.

* Of which see
more in the
Appendix.
N. 3. p. 120.

shall think fit to answer the reasons that induced me to believe so, he will hardly persuade me that this is a Calumny.

Vindicat. p. 3.

"But if I am so little satisfied with the Approbations of Monsieur de Meaux's Book, I should at least have had some more authentick Testimonies of what I my self publish. And he thinks it wonderful, that my Book should have found such a reception as it did, only from my assuring the World that I had not palliated, nor prevaricated the Doctrine of the Church of England; but submitted it to her Censure; and the sight of an Imprimatur; when the Approbations of so many Learned Men, and even of the Pope himself, are not thought sufficient to secure Monsieur de Meaux's Treatise.

This indeed were somewhat, if the truth of the Exposition were on either side to be taken from the number of the Approvers, and not the nature of the Doctrine. If Monsieur de Meaux has really palliated the Doctrine of the Church of Rome, 'tis not any number of Approbations that will be able to render him a faithful Expositor. If my Exposition be conformable to the Doctrine of the Church of England; (and if not, let him shew us the Prevarications;) the want of a few Letters can at most argue only my Interest not to have been so great as his, or my Vanity less; but will not render the Exposition ever the more unfaithful. And though an Imprimatur be all the Authority that is usual with us on such Occasions, yet the Vindicator may believe, by the reception he acknowledges the Book to have had, that it would have been no difficult matter to have obtain'd others Subscriptions than that of the Reverend Person

son who Licensed it; and if that will be any satisfaction to him, I do assure him, it has been approved by several other Persons but little inferiour, whether in Authority or Reputation, to any Monsieur de Meaux has prefix'd to his Exposition.

For what remains of my Preface, two things there are which he supposes worthy his Animadversion: One, "that whereas I accuse Cardinal Capisucchi to have contradicted the Doctrine of the Exposition, we must take notice, that the Bishop of Condom's intention was not to meddle with Scholastic Tenets, but purely to deliver that Doctrine of the Church, which was necessarily and universally receiv'd; whereas Cardinal Capisucchi being obliged to no such strictness, would not, it may be, contradict the Problematical Niceties of those Schools in which he had been Educated.

Vindicat. p. 17.

It is the Catholic distinction of this Author throughout his whole Vindication, if any thing be alledged contrary to his liking, that it is presently a Scholastic Tenet, and not the necessary and universally to be receiv'd Doctrine of the Church. But that we may, if possible, discern what is the Doctrine, and what the Scholastic Tenet in the present case, we will take only what at first sight offers it self, viz. That Cardinal Capisucchi do's positively affirm, † "That a Divine Worship may be paid to Images, upon the account of the thing which they represent; and that this Doctrine was never doubted of in the Church, nor deny'd by the Council of Trent.

† To satisfy the Vindicator what the Cardinal's words are, I will give them at length. Ex his constat & in concilio Nicæno Secundo & in Tridentino, aliisque, Latrîam, duntaxat Idolatricam Sacris imaginibus denegari, qualem Gentiles

Imaginibus exhibent, ac proinde Latrîam illam interdicti quæ Imaginibus in seipsis & propter ipsas exhibeatur, quæ Imagines seu Numina aut Divinitatem continentia more Gentilium colantur; de hisjupradi enim Latrîa controversia erat cum Judæis & Hereticis, qui hac ratione nos Imagines colere asserbant. Cæterum de Latrîa illa quæ Imaginibus S. Trinitatis, Christi D. aut Sacratissime Crucis exhibetur, ratione vii pereas representate, & quatenus cum re representatâ unum sunt in esse representatio, nullamq; divinitatem Imaginibus tribuit aut supponit, nulla unquam fuit aut esse potuit Controversia. Art. 8. p. 647.

The Preface.

Monsieur de
Meaux's Ex-
posit. pag. 8.

Vindicat. p. 19.

Vindicat.
p. 16, 17, 19.

Does Monsieur de Meaux allow of this? Does he tell us that a Divine Worship may upon any account be paid to an Image? Or rather does he not plainly insinuate that he can hardly allow the Image any honour at all? "We do not, says he, so much honour the Image of an Apostle or Martyr, as the Apostle or Martyr in presence of the Image. Let us then lay aside the barbarous distinctions by which he would excuse a foul Idolatry; Be it a School nicety, or whatever you will else, "Whether the representative Image as representative, be representatively one and the same with the thing represented? Our Question without this Gibberish is plain and intelligible; Whether, upon any account whatsoever, the Image of our Saviour, or the Holy Cross, be to be worshipped with Divine Worship? This the Cardinal affirms; and this if Monsieur de Meaux does allow, let him speak it out without mincing; If not, 'tis plain for all the pretences of a Scholastic nicety, that they differ in the Exposition of a very material point of the Doctrine of the Roman Church.

The other thing which the Vindicator thinks fit to take notice of in my Preface, is the Consequence which I draw from this, and some other instances of the like kind, viz. "That the Papists think it lawful to set their hands to, and approve those Books, "whose Principles and Doctrine they dislike.

In Answer to which, he again distinguishes between Scholastic Tenets, and matters of Faith: and then tells us, "Every one knows that the Doctrines of "a Church or matters of Faith, being Tenets necessarily and universally received, ought upon "no account to be dissembled or disguised; but as "for Scholastic Opinions, we see not only one Nation commanding one thing to be taught, and
+ "another

“another the quite contray; but even one University
“against another in the same Country, &c.

But if I mistake not, this is not to answer my Conclusion, but to start a new Question. The Point proposed was, not whether in matters that are not of Faith, Men may not hold different Opinions, and yet live still in the same common Church, whereof there can be no doubt, but it was a Conclusion drawn from plain matter of fact, viz. That those of the Church of Rome think it lawful to set their hands to, and approve those Books whose principles they dislike. This the Instances I have brought shew plainly they do; If they know it to be a sin, and yet do it, they condemn themselves; If they think otherwise, then they believe it to be lawful; which is all I affirm'd, and to which the Vindicator has answered never a word.

There is yet one thing more remaining before I close this; and that is the remark the Vindicator has made upon the passages collected by me out of Monsieur de Meaux's first Edition, which have either been altered or omitted in the following Impressions: viz. Vindicat. p. 20.

“That the Bishop in that Edition had been so far
“from proposing the Doctrine of the Church of
“Rome, loosely and favourably, as I pretend; that on
“the contrary he rather proposed it with too much
“strictness: *In a word*, that he had been so far
“from perverting the Doctrine of the Church, that
“I was not able to propose one Doctrine so pervers-
“ted, without a forced interpretation of my own,
“according to my wonted way of turning all
“things to a wrong intention.

As to the first of which, no one ever charged the Bishop with proposing the Doctrine of the Church of Rome loosely and favourably in every point. We know well enough that in some, he has kept to the

plain Doctrine of his Church, as in that of the Eucharist: in others proposed it rather with too much strictness, as in the case of Infants dying unbaptized: All we say is, that in some other Articles, such as the Invocation of Saints, Worshipping of Images, Sacrifice of the Mass, &c. he had expounded it more loosely and favourably than he ought to have done, and that without any gloss or interpretation of mine to turn things to a wrong intention.

Collect. n. 5.

Does not the Church of Rome lay any Obligation on particular persons to joyn with her in the Invocation of Saints? Does she condemn those only who refuse it out of Contempt, and with a spirit of diffention and revolt? This Monsieur de Meaux once affirmed, and I think there needs no comment to shew, that this is to palliate the Doctrine of their Church.

Ibid. n. 6.

Has the Church of Rome ascribed no other vertue to Images, than to excite in us the remembrance of those they represent? Is that all the use they make of them? Do they not so much honour the Image of an Apostle or Martyr, as the Apostle or Martyr in presence of the Image? Or rather, did not Monsieur de Meaux here also mollifie the known Doctrine and practice of his Church?

Ibid. n. 12.

In a word: Is the Church of Rome contented to teach only that the Mass may very reasonably be called a Sacrifice? Is that Exposition reconcileable to what we now read in him, "That there is nothing wanting to make it a true Sacrifice. May I not here at least, without my wonted way of turning all things to a wrong intention, beg leave to say, that either Monsieur de Meaux palliated the Doctrine of his Church in that, or he has otherwise perverted it in this?"

Had

Had Monsieur de Meaux only retrenched or altered some things in his Book, for the greater exactness of the Method or neatness of Style; he must have been a very peevish Adversary indeed, that would have pretended to censure him for that. But to change not only the words but Doctrine too; to give us one Exposition of it in one Edition, and a quite contrary in another, this I think may, if not be represented as a heinous crime, yet at least deserve a remark; and let the Vindicator do what he can, will I doubt make the Author pass with all indifferent persons, for such as yet I had never represented him, had not he himself first made the dilemma, viz. "One that either did not sufficiently understand the Doctrine of his Church, or that " had not sincerity enough to expound it aright.

Vindicat.
p. 21, 22.

M. de M's
Advert. p. 2.

I should now pass to the consideration of those Exceptions that have been made against what I have advanced in my Book it self; but before I do this, it will be requisite that I take notice of those directions, the Vindicator has thought fit to give me in his Postscript, in order thereunto.

And here, not to deceive either his, or the Reader's expectation; I must beg leave to excuse my self from entering any farther into dispute with the Bishop of Condom, than I have already done. I never designed a direct Answer to his Book; and the reflections I have made upon it in my former Treatise, were more to clear the Doctrine of the Church of England, than to argue against what he offered in behalf of the Romish Faith. This has been the undertaking of another Pen, from whom the Vindicator I suppose may expect, what is reasonably enough refused by me.

Vindicat.
p. 120, 121.

†

" But

Vindicat.
p. 121.

Ibid.

"But for the other part of his desire, that I would take the pains to peruse my self the Authors cited by me, and not transcribe Quotations, nor take up things by halves; I have been so scrupulous in observing it, that I doubt I shall receive but little thanks from himself for it. It cannot be deny'd but that there have been faults enough committed on both sides for want of this care, and I do not desire to add to the number. "I have done my best to take nothing of them without a serious Examination of their sense, and a sincere application of it to the point in Question. How far I have attain'd this, I must leave it to others to judge; but for the rest, the truth of my Citations, I have been so cautious in them, that allowing only for the Errata's of the Press, I desire no favour if I am found faulty in that.

I should indeed stand in need of a large Apology to those, into whose hands these Papers may chance to fall, that I have in many places run them out into so great a length: But the Accusation that has been brought against me for want of doing this before, how unjust soever it be, has obliged me to this Caution now; and they are so ordered as to be no hindrance to those that are minded to pass them by.

Vindicat.
p. 122.

This benefit at least I shall attain by them, with those who please to compare them with what the Vindicator alleges; that they will find he might have spared himself the troublesome, and ungentile Office indeed of undertaking what he could not effect, "to demonstrate to the World the unsincerity which I have shewn in my Quotations, and the falsifications of them; His endeavours wherein have been so very unsuccessful, that I know not whether himself or his Religion will suffer more by the weakness of his attempt.

A
T A B L E
OF THE
A R T I C L E S
Contained in the following
T R E A T I S E.

P A R T I.

I.	I <i>Introduction.</i>	Page 1
	II. <i>That Religious Worship is terminated only in God.</i>	6
III.	<i>Invocation of Saints.</i>	ibid.
IV.	<i>Images and Reliques.</i>	14
V.	<i>Justification.</i>	25
VI.	<i>Merits.</i>	28
VII.	1. <i>Satisfactions.</i>	32
—	2. <i>Indulgences.</i>	35
—	3. <i>Purgatory.</i>	36

P A R T

A T A B L E.

P A R T II.

VIII. <i>Sacraments in General.</i>	Page 37
IX. <i>Baptism.</i>	ibid.
X. <i>Confirmation.</i>	39
XI. <i>Penance.</i>	41
XII. <i>Extreme Unction.</i>	42
XIII. <i>Marriage.</i>	52
XIV. <i>Holy Orders.</i>	53
XV. &c. <i>Eucharist.</i>	54
XIX. <i>Sacrifice of the Mass.</i>	67
XX. <i>Epistle to the Hebrews.</i>	69
XXI. <i>Reflections on the foregoing Doctrine.</i>	70
XXII. <i>Communion under both kinds.</i>	71

P A R T III.

XXIII. <i>Of the written and unwritten Word.</i>	75
XXIV. &c. <i>Authority of the Church.</i>	77
XXVI. <i>Authority of the Holy See.</i>	82
XXVII. <i>The Close.</i>	83

T H E

THE
EXPOSITION
OF THE
Doctrine of the Church of *England*,
Vindicated, &c.

ARTICLE I.

Introduction.

HE that accuses another of great and heinous Crimes, ought to take all prudent care not to be guilty himself of those Faults which he condemns in others. Had the *Author* of the *Vindication* thought fit to govern himself by this Rule, he would have spared a great part of that *odious Character* he has been pleased to draw of me, in the beginning of this *Article*. But it is not my business to recriminate, nor need I fly to such Arts for my Justification. Only as to the advantage he proposes to himself from these Endeavours, *viz.* to shew that *Vindicat. p. 22.*
all those Books to which an Imprimatur is prefix'd, will not hereafter be concluded free from Error; He need not sure have taken such pains for that: For I believe no one before him ever imagined that a *permission to print a Book*, was a mark of its Infal-
libility; "Nor that *every nameless Author, who pro-* *Vindicat. p. 22.*
E "fesses

Introduction.

"*esses to be sincere, should pass for an Oracle.* It is not to be doubted but that *Faults* there might have been in my Book, for all that *priviledge*; though the *Vindicator* has had the ill fortune to miss the most of them. And for ought he has proved to the contrary, I believe it will in the end appear, that an *Imprimatur Car. Alston*, is at least as good a *mark of Infallibility* as a *Permissu Superiorum*; and a *Church of England Expositor*, as fit to pass for an Oracle, as a *Popish Vindicator*.

But *Calumny* and *Un sincerity* are now the *Catholic Cry*: And to make it good against me, I am charg'd in this one *Article* to have been guilty of both. "My *Vindicat. p. 23.* "Introduction is *Calumny* in a high degree, and my state "of the *Question*, drawn from thence, as *un sincere*.

"I tell them, he says, of *adoring Men and Women*, "*Crosses, Images, and Reliques*; of *setting up their own Merits, and making other propitiatory Sacrifices* "*for Sin than that of the Cross*: And that these are all "*contrary to their pretended Principles, that Religious Worship is due to God only*; That we are to be saved only by *Christ's Merits, and that the Death of Christ was* "*a perfect Sacrifice.* The *Logick* of which he is content to own, that the *Consequence* is good, but the *Accusation*, he says, is *false*, and the *Charge Calumnious*.

But if in the following *Articles* it be made appear, that *their own Authors* do allow of all this: If they do give a *divine Worship* to the *Blessed Virgin and Saints departed*; If their very *Missal* and *Pontifical* do command them to *adore the Cross*; If it appear that their *Council of Trent* damns all those who deny the *Mass* to be a *propitiatory Sacrifice for the Sins of the Dead and Living*, and yet cannot say it is the very same with that of the *Cross*: If, finally, their greatest

Writers do allow a *Merit of Condignity*, and that not as a *Scholastick Tenet*, but as the *Doctrine* of their *Church*, and agreeable to the *intention* of their *Council* they so much talk of; Then I hope the *Premises* may be as clear of the *Calumny* they are charged with, as my *Inference* is allow'd to be just, for the *Consequence* I would establish.

In the mean time, pass we on to the *state of the Question*, which I propose in these Terms; “ *That* Expof. p. 5.
 “ *we who have been so often charged by the Church of*
 “ *Rome as Innovators in Religion, are at last by their*
 “ *own confession allow'd to hold the antient and undoubt-*
 “ *ed foundation of the Christian Faith; And that the*
 “ *Question therefore between us is not, Whether what*
 “ *we hold, be true? But whether those things which*
 “ *the Roman Church has added as Superstructures to it,*
 “ *and which as such we reject, be not so far from being*
 “ *necessary Articles of Religion, as they pretend, that*
 “ *they do indeed overthrow that Truth which is on both*
 “ *sides allowed to be divine, and upon that account ought*
 “ *to be forsaken by them?* ”

“ This the *Vindicator* says, *is to state the Question* Vindicat. p. 24.
 “ *after a new Mode, and represent them as consenting*
 “ *to it. Let us see therefore what the Old way of*
 “ *stating it is, and wherein the insincerity he charges*
 “ *me with, consists.* ”

The true state of the *Question* betwixt us, he says,
 is, “ *Whether the Protestants or Papists do innovate?* Ibid. p. 25.
 “ *The Protestants in refusing to believe those Doctrines*
 “ *which the Church of Rome professes to have received*
 “ *with the Grounds of Christianity, or the Papists in*
 “ *maintaining their Possession: And the Dispute is,*
 “ *Whether Roman Catholicks ought to maintain their*
 “ *Possession, for which, he says, many Protestants*
 “ *them-* ”

Ibid. p. 26.

“ *themselves grant they have a prescription of above 1000 Years? Or whether the Authorities brought by Protestants against the Roman Catholick Doctrine be so weighty, that every Roman Catholick is obliged to renounce the Communion of that Church in which he was bred up, and quit his Prescription and Possession.*

In all which the only Difference that I can find is this; That He presumes for his Church in the state of the *Question*, I for mine: I suppose the *Points* in *Controversy* to be *Superstructures* which they have added to the *Faith*; He, that they are *Doctrines* received with the *Grounds of Christianity*. In short, the *Point* we both put upon the *Issue* is precisely the same; viz. *Whether the Roman Catholicks ought to maintain their possession of these Doctrines, or to quit them as Erroneous? Whether Protestants to embrace the belief and practice of them as true and lawful, or to continue, as they are, separate from the Roman Communion upon the account of them?*

But where then is my *Un sincerity*? In this I suppose, that I seem to insinuate as if the *Roman Church* granted that we held the *antient* and *undoubted foundation of the Christian Faith*. What others of that *Communion* will grant, I cannot tell; but whose shall please to consider *Monsieur de Meaux's* arguing from *Monsieur Daillé's* Concessions as to this *Point*, will find it clear enough that he did; if the *Foundation* consists of *Fundamental Articles*, and that we are on both sides agreed in these, as his *Discourse* manifestly implies. But the *Vindicator*, jealous for the *Authority* of his Church, and to have whatever she proposes pass for *Fundamental*, confesses that we do indeed hold a *part*, but not all those *Articles* that are *Fundamental*. This therefore we must put upon the

See his Expos.
S. 2. P. 2.

†

Issue,

Issue, in which we shall not doubt to shew them, that those *Articles* their Church has added, are so far from being *Fundamental Truths*, that indeed they are *no Truths at all*; but do by *evident* and *undoubted Consequences*, as I before said, and as the *Vindicator* himself confesses, destroy those Truths that are on both sides agreed to be *Fundamental*.

Vindicat. p. 23.

But if I have not mistaken the *Question* between the *Papists* and *Protestants*, I am sure the *Vindicator* has that between *Him* and *Me*. "He tells us our present *Question*, which we are to examine in the following *Articles*, is, *Whether Monsieur de Meaux has faithfully proposed the sense of the Church declared in the Council of Trent?* And thereupon asks me, *What it do's avail me to tell them, That I will in the following Articles endeavour to give a clear and free Account of what we can approve, and what we dislike in their Doctrine?* To which I reply, That it avails very much to the end I propounded in my Book, viz. To give a true *Exposition of the Doctrine of the Church of England in the several Points proposed by Monsieur de Meaux*. So that in reality the *Question* between us is this, Not whether *Monsieur de Meaux* has given a true *Exposition of the Doctrine of the Church of Rome*, which it has been the business of others to examine; but whether I have given a just account of the *Doctrine of the Church of England*. This was what I undertook to do, and what this *Author* ought, if he could, to have shewn I had not done.

Vindicat. p. 26.

ARTICLE II.

That Religious Worship is terminated only in God.

IN this *Article* I am but little concern'd. The *Vindicator* states the Case, what 'tis they mean by *Religious Honour being terminated only in God*. He distinguishes between what they pay *Him*, and what they give to the *Saints*; - how truly, or to what purpose, it is not my business to examine. Those who desire to be satisfied in it, may find a sufficient Account in several late Treatises written purposely against this part of *Monsieur de Meaux's Exposition*; and I shall not repeat here what is so fully and clearly established there.

ARTICLE III.

Invocation of Saints.

I Might well have pass'd over this *Point* altogether, which has been so learnedly and fully managed, but very lately, in a particular † Discourse on this Subject. Yet since the *Vindicator* desires to know what Authority I have for my *Assertion*, “ That the *Addresses* which *Monsieur Daille* allows to have been used by the *Fathers* of the fourth *Century*, were rather *Innocent Wishes* and *Rhetorical Flights*, than *Direct Prayers*; but especially for that *Accusation* which he says I bring against them, *viz. That they did herein begin to de-* “ *part*

† Discourse concerning the Worship of the B. Virgin and the Saints, in Answer to Monsieur de Meaux's Appeal to the fourth Age. Vindicat. p. 29.

"part from the Practice and Tradition of those before them, I am content to give him that satisfaction.

For the First then: That Monsieur Dailé himself look'd upon them as no other than such *Addresses* as I have characterized, because * *Monsieur de Meaux* has represented him as if he allow'd that the custom of praying to Saints was establis'd in the Church in the fourth Century; I then cited his *Opinion* to the contrary, and have now subjoin'd it in his own words †.

* *Expos. Monsieur de Meaux,* pag. 4. S. 3. It will not be unuseful to take notice how those of the P. Reformation begin

to acknowledge, that the custom of Praying to Saints was establisht even in the fourth Age of the Church. *Monsieur Dailé* grants thus much in that Book he publish'd against the Tradition of the Latin Church, about the Object of Religious Worship. † *Monsieur Dailé's* words are these: Neque cum à vero longe aberratur puto, qui dixerit hunc fuisse apud Christianos primum ad Sanctos invocandos gradum, cum calefactis atq; inardescens rerum praeclarè ab his gestarum meditatione, predicatione, atque exaggeratione animi, ad eos denique Invocandos prorumperent. Certè quæ de 4^o Seculo prima hujus Invocationis asseruntur Exempla ea serè sunt hujus generis. Ex Encomiasticis quorundam disertissimorum & Eruditione Seculari florentissimorum hominum in Sanctos Orationibus desumpta, Gregorii Nazianzeni in Cyprianum, in Athanasium, in Basilium; Gregorii Nissenii in Theodorum, qui ambo 4^o sed jam præcipiti seculo celebres habebantur, &c. Adv. Lat. Tradit. de cultus relig. Objecto, l. 3. c. 18. pag. 454.

Secondly; That these *Addresses* were really of this kind, the several Passages that are usually brought from these Fathers, plainly shew: And both the * *Examples* I gave, and the *Differences* I assigned, do abundantly prove it.

* The Examples I gave were from Greg. Naz. and

they are these: 1. Invektiv. in *Julian* pag. 2. He thus bespeaks *Constantius*. *μεγάλη Κωνσταντίνε* (εἰ πὺς αἰδῶσις) δὸς τε πρὸς αὐτὸν βασιλέων φιλόχρῃστον. Upon which the Greek Scholiast observes *ἰσχυροῦσιν ἀντὶ τοῦ, εἰάν τις αἰδῶσις ἔσῃ πρὸς τὸν θεόν αὐτὴν*. 2dly. Orat. 11. in *Gorgon*. p. 189. L D. He thus addresses to his Sister. *εἰ δὲ πὺς σοὶ καὶ ἡμετέραν ἔσῃ λόγον, καὶ τὸτο ταῖς δούαις ψυχαῖς ἐν Θεῷ ῥέσας, ἡμῖν τοῖσιν ἐπιειδῶνεναι, δεῖ-ροιο καὶ ἡμετέρον λόγον ἀντὶ πολλῶν καὶ πρὸς πολλῶν ἐν ταφῶν.*

* *Ἀλλὰ καὶ ἡ πρὸς αὐτὸν βασιλέων φιλόχρῃστον.*

That they could not have allow'd of such an *Invocation* as is now practis'd in the Church of Rome, I proved from this plain *Argument*, " * That they believed " that the Saints departed, were not admitted to the " sight of God immediately upon their decease; and there- " fore

* The opinion that the Souls of just Men

man do not go straight to Heaven, seems to owe its rise to the Verses of the *Sibylls*; which being very ancient (within 140 years after Christ) and by the most primitive Fathers taken for *Authentick*, drew the whole stream of the Writers of those Times into the same Mistake. *Blondel* in his Book of the *Sibylline Oracles* affirms, l. 2. c. 9. p. 103. That all the Authors we have left us of the Second, and as far as the middle of the Third Age, were of that Opinion: And adds that even in the following Ages many of those very Men *Monsieur de Meaux* has alledged for the *Invocation of Saints*, were involved very far in the same Error; viz. *S. Basil*, *Ambrose*, *Chrysostom* and *S. Augustine*. This is yet more fully shewn by *Monsieur Daillé* in his Book de *Cult. rel. Obj.* l. 3. c. 22. p. 474. & seq. and in another of his Books de *Pœnis & Satisfact.* where to the Fathers last mentioned He adds *S. Jerom* l. 5. c. 4, 5, 6. All which *Sixtus Senensis* himself confirms, *Bibl.* l. 6. annot. 345. p. 569. and particularly as to the Fathers in question, *S. Ambrose*, *S. Chrysostom*, *S. Augustine*. p. 571, 572. † *Billarm.* de *Sanct. beat.* l. 1. c. 19. p. 2044. l. D. Not. est; quia ante Christi adventum Sancti qui moriebantur non intrabant in Cœlum, nec Deum videbant, nec cognoscere poterant ordinariè preces supplicantium, ideo non fuisse consuetum in T. V. ut diceretur S. Abraham Ora pro me. See again c. 20. p. 2060. l. B. *Señt.* atque ex his duabus, collat. cum p. 2059. l. D. *Señt.* alii dicunt. The same is *Suarez's* Opinion, T. 2. in 3. D. Th. disp. 42. *Señt.* 1. p. 435. col. 1. l. E. Quod autem aliquis directè oraverit Sanctos defunctos ut se adjuvarent, vel pro se orarent, nusquam legimus: Hic enim modus Orandi est proprius legis Gratia; in quo sancti videntes Deum possunt etiam in eo videre Orationes que ad ipsas fundantur. And this is the common Doctrine of their Writers.

† This I before challeng'd the Answerer to do, and he has not attempted it.

Billarm's has

but two within the first 300 Years. One of *Irenæus* mis-interpreted, and one of *Hilary*, as little to the purpose, *De Sanct.* beat. l. 1. c. 19. p. 2047, 2048. * So Cardinal *Perron* himself *Repl.* à la rep. du Roy de la grande Bretagne, liv. 5. c. 11, 19. Where he is forced to *Monsieur de Meaux's* shift of concluding from the following Ages what he could not prove from the preceding; and at last to confess freely, p. 1009. Quant aux Auteurs plus proches du siècle Apostolique, des quels la persécution nous a ravi la plupart des écrits, encore qu'il ne s'y trouve pas des Vestiges de cette coutume—il suffit—qu'il ne se trouve rien en leurs Ecrits de repugnant à l'Eglise de 4. premiers Conciles, pour ce regard. Which is no more than *Monsieur de Meaux* himself insinuates, where to this very Assertion of *Monsieur Daillé's* I have made use of, he has only this to say, That 'tis not likely that *Monsieur Daillé* should at this distance understand the Sentiments of the Fathers of the first three Centuries better than those of the next Ages did. *Expos. Señt.* 3. p. 4. All which he allow'd in express Terms in his suppressed Edition. See my *Collect.* n. 3. p. xxiii.

them

them. Besides that the *Maxims* of those even of the 4th Century concerning † Prayer were such, as † I shall mention but two ;
are utterly repugnant to such an Invocation. 1st, That they constantly de-

fined Prayer, as due to God only: Προςωυον, Αιτησις αγαθη &c. † ευσκοων εις θεον, says Basil. Θεω δουλια, Greg. Nyssen. διαλαβει προς † θεον, Chrysostom. αιτησις † προσκυοντων &c. † θεω, Damascen &c. And, 2dly, That it was the great Argument used by S. Athanasius, and the other Fathers of these Times, to prove our Saviour to be God, that he was prayed to.

These were the *Arguments* I then offer'd ; to which the *Vindicator* would have done more justly to have try'd if he could have made some Reply, than after all this to cry out, as if nothing had been said, "What Authority does he bring for his Assertion ? Vindicat. p.29.
"By what Authority does he condemn these Prayers,
"these innocent Wishes and holy Raptures, as he calls
"them, as fond things, vainly invented ? &c.

And now that I have satisfied his Demand, may I in my turn ask him, where it is that I condemn those innocent Wishes, and holy Raptures, of these Fathers, as fond things, vainly invented ? That I do, with our Church, censure their Invocation of Saints as such, is confess'd ; but that I pretend to pass any judgment at all upon these holy Men, is false ; nor was it any way necessary that I should do it.

As for the *Authority* he requires for our refusal Vindicat. p.30.
of this Invocation, it were very easy to shew it, had I nothing to do but to repeat things, that have been so often said already, that the World grows weary of them ; and is abundantly satisfied that they have nothing to reply to them. Every Text of Scripture that appropriates Divine Worship to God alone, is a demonstration against them ; and that one Passage of St. Paul, Rom. 10. 14. How shall they call upon him

in whom they have not believed? were not Men willing to be contentious, might end the *Controversy*. And for the *Antiquity* which he speaks of, What can be more ridiculous, than to pretend *prescription* for that which has not the least *foundation*, neither in *Holy Writ*, nor *Primitive Christianity*; of which not one Instance appears for the first three hundred Years after *Christ*, but much to the contrary.

He that desires a fuller satisfaction in these Points, may please to recur to that excellent *Treatise* I before mention'd, and which may well excuse me that I say no more about it. Only because this was one of the Points, in which I promised to shew, that they do adore Men and Women by such an *Invocation* as cannot possibly belong to any but God only; and that they make the *Merits* of their *Saints* to run parallel with the *Merits* of *Christ*, insomuch as for their *Merits*, to desire that their very *Sacrifices* may be accepted, and their *Sacraments* be available to them; I will subjoin a short *Specimen* of every one of these out of their *Publick Rituals*, to shew that there was neither *Falshood* nor *Calumny* in my *Accusation* of them.

Appendix to ART I C. III.

A Specimen of the Church of Rome's Service to Saints, taken out of their Publick Liturgies.

AS to the *Prayers* they make to them; we find them thus addressing to the *Blessed Virgin*:

1. *We fly to thy Protection, O Holy Mother of God, despise not our Prayers which we make to thee in our Necessities, but deliver us from all Dangers, O Ever-glorious and Blessed Virgin.* Offic. B. V. p. 84. And in one of their *Antiphona's*; 2. *Vouchsafe me that I may be worthy to praise thee, O Sacred Virgin; Grant me Strength and Power against thine Enemies,* Ibid. p. 103. 3. They desire her conjunctly with our Saviour, to bless them, Ibid. p. 105. And in their 4. *Hymns*, they address to her in the most formal manner; that she would *help them that fall*; that she would *have pity upon Sinners*; 5. that she would *protect them against the Enemy*, and *receive them at the Hour of Death*. I shall add only one Prayer more, part of which I before mention'd, and will

1. Sub tuum
praesidium con-
jugimus S. Dei
Genetrix; no-
stras deprecations
ne despicias in ne-
cessitatibus sed
à periculis
cunctis libera
nos semper
Virgo gloriosa
& benedicta.
2. Dignare me
laudare Te
Virgo Sacra-
ta; Da mihi
Virtutem contra
hostes tuos.
3. Nos cum
prole pia, be-
nedicat Virgo

Maria. 4. Alma Redemptoris Mater, quæ pervia Cœli Porta manes, & stella maris, succurre cadenti Surgere qui curat populo; tu quæ genuisti Naturâ mirante tuum Sanctum Genitorem, Virgo prius ac posterius, Gabrielis ab Ore Sumens illud Ave, Peccatorum miserere. Offic. B. V. p. 122. 5. *Maria Mater gratiæ, Mater misericordiæ, Tu nos ab hoste protegi;* & horâ mortis suscipe, lb. p. 123.

|| *Bellarmin.* l. 1. r.
de Sanct. beat.
c. 16. p. 2036.
1. A. reflects
upon Calvin in
these words;
Quintò ibidem
dicit, nos ro-
gare Virginem
ut filium Ju-
beat facere

quod petimus. At quis nostrum hoc dicit? Cur non probat ullo exemplo? I before observed that *Cassander* owns the *Prayer*, Consult. Art. 21. And *Monsieur Daillé* assures us, that in the *Missal* printed at *Paris* but in the Year 1634. in libr. Extrem. p. 81. It is still extant in these words; 6. O felix Puerpera, nostra pians scelera, Jure Matris IMPERA REDEMPTORI. Da fidei foedera, Da salutis Opera, Da in vitæ vesperâ Benè mori. And indeed however scrupulous *Bellarmin* is of this Matter, yet others among them make no doubt to say, that she does not only intreat her Son as a Suppliant, but COMMAND him as a Mother. So *Peter Damien*, Sermon. 1. de Nat. Mariæ, speaking to the Virgin, tells her, Accedis ante aureum illud humanæ reconciliationis Altare, non solum rogans sed IMPERANS. For so Father *Crasset*, who both cites and approves it, translates the Passage; Thou comest before the Golden Altar of our Reconciliation, not only as a Servant that Prays, but as a Mother that COMMANDS. And *Albertus Magnus*, Sermon. 2. de laud. Virg. Pro salute famulantium sibi, non solum potest filio supplicare, sed etiam potest Autoritate Maternâ eidem IMPERARE. That for the Salvation of those that serve Her, the Virgin cannot only Intreat Her Son, but by the Authority of a Mother can COMMAND Him. This Father *Crasset* proves from more of the like stuff, in his 1. Part. Trait. 1. Qu. 8. p. 60, 61. concluding the whole with this admirable Sentence; "Eadem potestas est Matris & Filii, quæ ab omnipotente Filio omnipotens facta est: The Power of the Mother and the Son is the same, wha by her OMNIPOTENT Son, is made her self O M NIPOTENT.

This is the last French Divinity, approved by the Society of the Jesuits, published with the King's Permission; and espoused at a venture by *Monsieur de Maux* in his Epistle.

Nor is it the Blessed Virgin only to whom they thus address: The Prayer to St. John is in the same strain: 7. "That he would loose the Guilt of their polluted Lips, that the Tongues of his Servant's might sound out his Praise. And in general, thus they address to

7. Ut queant
laxis resonare
fibris, Mira
gestorum fa-
muli tuorum,
Solve polluti labii reatum, Sancte Johannes.

the Apostles and Evangelists: " O ye just Judges,
" and true Lights of the World, we pray unto you with
" the Requests of our Hearts; that you would hear the
" Prayers of your Suppliants: Ye, that by your Word
" shut and open Heaven, We beseech you deliver us, by
" your Command, from all our Sins. You, to whose
" Command is subjected the Health and Sickness of all
" Men, Heal us who are sick in our Manners, and restore
" us to Vertue; that so when in the end of the World
" Christ the Judge shall come, He may make us partakers
" of Everlasting Joy.

8 Vos sacri
justi Judices &
vera Mundi lu-
mina, votis pre-
camur cordium,
audite preces
supplicum. Qui
Caelum verbo
clauditis, se-
rasq; ejus sol-
vitis, Nos à
peccatis omnibus
solvite Jussu
quaesumus. Quo-
rum præcepto
subditur salus

& languor omnium, Sanate Aegros moribus, Nos reddentes Virtutibus. Ut cum judex advenierit
Christus in fine sæculi, Nos sempiterni gaudii, Faciat esse compotes. ibid. p. 497.

For the next Point, the Merits of their Saints;
'twere infinite to repeat the Prayers they make of this
kind. I will subjoin two or three. In the Feast of
St. Nicholas, Dec. 6th: 9 O God, who hast adorned thy
Bishop, St. Nicholas, with innumerable Miracles, grant
we beseech thee, that by his Merits and Prayers, we may
be delivered from the Fire of Hell. Offic. B. Virg. p.
561. And many there are of this nature all along
their Office.

9 Deus qui B.
Nicolaum Pon-
tificem innu-
meris decora-
tibus miraculis,
tribue quaesu-
mus ut ejus
Meritibus & Præ-
cibus à Gehen-
næ incendiis
liberemur.

But since the main Question is about their recom-
mending to God their Offerings; and Sacraments, by
the Merits of their Saints; we will see that too.
And for an Instance of these, we need go no farther
than their very first Saint, 10 St. Andrew, to whom
in their Secretum they thus address: " We beseech thee,
" O Lord; that the Holy Prayer of the Blessed Apostle,
" St. Andrew, may procure thy Favour to our Sacrifice;
" that as it is solemnly offer'd in his Honour, so it may
" be rendred acceptable by his Merits, through our Lord.
He that shall survey the following Festivals, will
find

10 Sacrifici-
um nostrum
tibi Domine
quaesumus B.
Andrei Apostoli
precatio sancta
conciliet, ut in
cujus honore
solemniter ex-
hibetur Ejus
Meritibus efficia-
tur acceptum.
Per. Missale
Rom. Fest.
Nov. p. 513.

11 Ut hæc
Munera tibi
Domine ac-
cepta sint S.
Bathildis ob-
tineant Merita;
quæ seipsam
tibi hostiam
vivam, sanctam
& beneplacen-
tem exhibuit.

12 Præsent nobis quæsumus sumpta Sacramenta præsidium salutare, & inter-
venientibus B. Martini Confessoris tui atq; Pontificis Meritis ab omnibus nos absolvant pec-
catis. See Missale in usum Sarum fol. 9. & 68. in Fest. Nov.

find either the *Secretum*, or *Post-communio*, to run in the same strain: I shall instance only in the Saints I formerly mentioned. “¹¹ Let the Merits of St. Bathildis, O Lord, prevail, that our Gifts may be accepted by thee: “¹² Let the Sacraments which we have received, we beseech thee, be our saving Defence, and through the Merits of thy Blessed Martyr, St. Martin interposing, absolve us from all Sin.

Such is their *Service* of the *Saints*; How agreeable to that Duty we owe to God, or to the very pretences of *Monsieur de Meaux*, and the *Vindicator*, let World judg.

ARTICLE IV.

Images and Reliques.

Vindicat. p. 31.

Ibid. p. 32.

IN this *Article* the *Vindicator* takes notice, and that truly, of my complaining that the approved *Doctrine* of their most reputed *Writers*, should so much contradict what *Monsieur de Meaux* would have us think is their only design in that Service. He tells us, that properly speaking, according to the *Bishop* of *Meaux*'s sense, and that of the *Council*; The Image of the Cross is to be lookt upon only as a representative, or memorative Sign, which is therefore apt to put us in mind of JESUS CHRIST, who suffered
“ upon

“ upon the Cross for us ; and the Honour which we there
 “ shew, precisely speaking, and according to the Ecclesia-
 “ stical Stile, is not properly to the Cross, but to Je-
 “ sus Christ represented by that Cross.

To this I opposed the Doctrine of St. Thomas, and
 the Authority of their own Rituals, to shew that they
 “ expressly adored the Cross of Christ. and not only
 “ Jesus Christ represented by that Cross.

In answer to the former of which, the Doctrine of Vindicat. p.38.
 “ St. Thomas, he tells me, that he is not to maintain
 “ every Opinion held by the Schools : That had I been
 “ sincere, I ought to have taken notice of the reason
 “ brought by St. Thomas, and his Followers ; which
 “ shews, that it is purely upon the account of Jesus Christ
 “ represented, and not upon the account of the Cross it
 “ self, that he allows Adoration to it. In short, He
 “ concludes the Doctrine of St. Thomas to be in effect
 “ the same with Monsieur de Meaux’s Exposition, That
 “ it is an Adoration of Jesus Christ represented by the
 “ Crucifix, but not an Adoration of the Crucifix it
 “ self. And the same is the account he gives of the
 “ Pontifical, which he confesses admits of an Adora-
 “ tion in the same sense.

For the business of the Pontifical, we shall see more
 particularly hereafter : In the mean time this short
 instance may serve to shew that his Distinction is
 purely arbitrary. || In the Order of receiving an Em-
 peror, it is appointed, that if there be a Legat pre-
 sent, his Cross shall take the upper hand of the Em-
 peror’s Sword, because a Divine Worship is due to IT,
 THE CROSS.

|| Pontific.
 Ord. ad recip.
 processionatiter
 Imperat. p.205.
 col. 2. si vero
 Legatus Aposto-
 licus Imperato-
 rem reciperet,

aut cum eo Urbem intraret, vel alias secum iret vel equitaret, ille qui Gladium Imperatori
 præfert, & alius Crucem Legati portans simul ire debent. Crux Legati. Quia debetur EI LA-
 TRLA, erit à dextris, & Gladius Imperatoris à sinistris.

† Thomas 3.
p. q. 25. art. 4.
Utrum Crux
Christi sit ado-
randa adoratio-
ne LATRIÆ?
Conclus. Crux.
Christi in qua
Christus cruci-
fixus est, tum
propter re-
presentatio-
nem, tum
propter mem-
brorum Chri-
sti contactum,
LATRIA
ADORANDA
EST: Crucis
verò Effigies
in aliâ quavis
materiâ, prio-
ri tantùm ra-
tione LATRIA
ADORANDA
EST. And in

the body, Unde utroq; modo adoratur eadem adoratione cum Christo, scil. ADORATIONE LATRIÆ.

† As to St. Thomas, he tells us only this, "That the Cross is not to be adored upon its own account, but either as it is the figure of Christ crucified, or because it toucht his Members when he was crucified upon it: That the Wood of the true Cross is to be worshipped with Divine Adoration upon both these accounts, but any other Crucifix only upon the former. What does all this avail to the Pretences of the Vindicator? It shews indeed St. Thomas's grounds for his Conclusion, but we are little concerned in them; nor was it any unsincerity in me not to transcribe all his Reveries. The Conclusion he makes is plain and positive, and neither to be reconciled with the Vindicator's Fancy, nor to be eluded by his Sophistry; "That the CROSS of Christ is to be ADORED with "DIVINE ADORATION. What his reason is, we matter not; sure we are, that no good one can be brought by him, or any body else, for it.

The next Argument I made use of was, That in the Office of the Benediction of a new Cross, there are several Passages which clearly shew, that they attribute such things to the Cross, as are directly contrary to Monsieur de Meaux's Pretences, "As that they who bow down before it, may find Health both of Soul and Body by it.

This he cannot deny, but charges me with leaving out two words, that he says would have explain'd all, viz. Propter Deum, for the sake of God. It is very certain that I did leave out these words, as I did several others, I believe, as much to the purpose as these. But that I may shew how little reason there

was

Vindicat. p. 39.

Pag. 39.

was for my expressing them, and to convince the World how clearly this Passage charges them with *Adoring the Cross*, I will now propose it in its full length.

In the form of consecrating a new Cross; First the Bishop makes several Prayers; "† That God would *blefs this Wood of the Cross, that it may be a saving remedy to Mankind; An Establishment of the Faith; for the Increase of good Works, and the Redemption of Souls; a Comfort and Protection against the cruel Darts of the Enemy.*

Pontificale de benedictione novæ Crucis. pag. 161. col. 2. † Rogamus Te Domine pater omnipotens semperne Deus, ut digneris benedicere hoc lignum

Crucis tuæ, ut sit remedium salutæ generi humano; sit soliditas fidei, bonorum Operum profectus, & redemptio Animarum; sit solamen & protectio, & tutela contra sæva jacula Inimicorum. Per.

After some other Prayers to the same purpose; the Bishop blesses the *Incense*, sprinkles the *Cross* with *Holy Water*, and incenses it; and then consecrates it in these words:

"* *Let this Wood be sanctified in the Name of the Father, and of the Son, and of the Holy † Ghost. Let the blessing of that Wood on which the Members of our Saviour were hanged, be in this present Wood; that as many as pray and bow down themselves [for God] before this Cross, may find health both of Soul and Body, through the same Jesus Christ.*

* Ibid. p. 162. col. 1. Sanctificetur istud lignum in Nomine Patris, & Filii, & Spiritus Sancti: Et benedictio illius ligni in quo sancta membra salvatoris suspensa sunt, sit in isto

|| Then the Bishop kneels down before the *CROSS*, and devoutly *ADORES* it, and kisses it.

ligno, ut orantes inclinantesq; se [propter Deum] ante istam Crucem, inveniant Corporis & Animæ sanitatem: Per.

|| Tum Pontifex flexis ante CRUCEM, genibus IPSAM DEVOTE ADORAT & osculatur.

But if the *Cross* be of any *Metal*, or of *precious Stone*, instead of the former Prayer, the Bishop is

to say another : I shall transcribe only some part of it.

* Ut Sanctifi-
ces tibi hoc
signum Crucis
atq; consecres :
— Illis ergo
manibus hanc
Crucem accipe,
quibus illam
amplexus es ;
& de sanctitate
illius, hanc
sanctifica : &

sicuti per illam mundus expiatus est à reatu, ita offerentium famulorum tuorum animæ devotissime, hu-
jus CRUCIS merito, vni careant perpetrato peccato. P. 162.

* Tum Ponti-
fex flexis ante
CRUCEM
genibus EAM
devotè ADO-
RAT & oscu-
latur : Idem
faciunt qui-
cunq; alii vo-
luerint.

* Then the Bishop as before, kneeling down before the CROSS, devoutly ADORES it, and kisses it.

I hope this length will not seem tedious to any who desire a true information of the Doctrine and Practice of the Roman Church in this Matter. And I shall leave it to any one to judge what benefit those two Words I omitted, could have brought to excuse such foul and notorious Idolatry. For the rest of my Citations, he passes them over so triflingly, as plainly shews he had nothing to say to them ; “ All the “ rest of his Expressions, says he, drawn from the Pon- “ tical, are of the same nature ; either lame, or patch’d “ up from several places, and therefore if they make “ any thing against us, are not worthy our regarding.

Vindicat. p. 39.

For Monsieur de Meaux, I shall only beg leave to remark this One thing ; that if the Church of Rome looks upon the Cross only as a memorative Sign ; to what End is all this Consecration ; so many Prayers shall I say, or rather magical Incantations ? And how comes

come it to pass that a *Cross*, without all this ado, is not as fit to call to mind *Jesus Christ who suffered upon the Cross*, as after all this *superstition*, not to say any worse, in the *dedication* of it?

My third *Argument* to prove that they *Adored the Cross*, was from their *Good-Friday's Service*: And here I am again accused for not giving *All the words of the Church*, and of adding somewhat that was not there, to make it speak my own sense. The words I cited are these, "*Behold the Wood of the Cross! Come, let us Adore it.*" Whereas their *Church* intends not that we should *Adore it*, i. e. *The Cross*; but come, *Let us Adore*, i. e. *The Saviour of the World that hung upon it.*

Vindicat. p. 40.

To judge aright of this *Cavil*, and yet more expose their *Idolatry*, I shall here give a just account from the *Missal*, of the whole *Service* of that Day as to this Point. ||

"* The *Morning Prayers* being finished, the *Priest* receives from the *Deacon* a *Cross*, standing ready on the *Altar* for that purpose; which he uncovers a little at the top, turning his *Face* to the *People*, and begins this *Antiphona*, *Behold the Wood of the Cross*; the *People* following the rest to *Come, let us Adore*; at which all but the *Priest* that officiates fall upon the *Ground*.

|| Note first, That in the Office of the Holy Week, printed in Latin & English at Paris, 1690, The Title of this Ceremony is, THE ADORATION OF THE CROSS. pag. 342.

* Missale Rom. feria VI. in Parasceve. p. 245. Completis O-

rationibus Sacerdos deposita Casula accedit ad cornu Epistolæ, & ibi in posteriori parte Anguli altaris, accipit à Diacono Crucem jam in altari preparatam; quam versâ facie ad populum à summitate parùm disco-operit, incipiens solus Antiphonam, Ecce lignum Crucis, ac deinceps in reliquis juvatur in Cantu à Ministris usq; ad Venite Adoremus. Choro autem cantante, Venite Adoremus, omnes se prosternunt excepto celebrante. Deinde procedit ad anteriorem partem anguli ejusdem cornu Epistolæ, & disco-operiens brachium dextrum Crucis, elevansque eam paulisper, altius quàm primò incipit, Ecce lignum Crucis; aliis cantantibus & adorantibus, ut supra.

"Then the *Priest* uncovers the *right Arm* of the *Crucifix*, and holding it up, begins louder than before, "Behold the *Wood of the Cross*, the rest *singing* and *adoring* as before.

"Then finally the *Priest* goes to the middle of the *Altar*, and wholly uncovering the *Cross*, and *lifting* it up, begins yet higher, Behold the *Wood of the Cross* on which the *Saviour of the World* hung, come, let us *adore*: the rest *singing* and *adoring* as before.

"This done, the *Priest* alone carries the *Cross* to a place prepared for it before the *Altar*, and *kneeling* down, leaves it there. Then he *puts off his Shoes*, and *draws near to ADORE the CROSS*, bowing his *Knees* three times before he *kisses* it: which done, he retires and puts on his *Shoes*. After him the *Ministers of the Altar*, then the other *Clergy* and *Laity*, two and two, after the same manner, *ADORE the CROSS*.

"In the mean time while the *Cross* is *Adoring*, the *Quire* sings several *Hymns*; one of which begins with these Words, *Alle Adore thy Cross, O Lord*.

Deinde Sacerdos procedit ad medium altaris, & discoperiens Crucem totaliter, ac elevans eam, tertio altius incipit, Ecce lignum Crucis, in quo salus mundi pendit, Venite Adoremus: alii cantantibus & adorantibus ut supra. Postea Sacerdos solus portat Crucem ad locum ante Altare praparatum, & genu flexus ibidem eam locat: Mox depositis calceamentis accedit ad ADORANDAM CRUCEM; ter genua flectens antequam eam deosculetur. Hoc facto revertitur, & accipit calceamenta & casulam. Postmodum ministri Altaris, deinde alii Clerici & Laici, bini & bini, ter genibus flexis, ut dictum est, CRUCEM ADORANT. Interim dum fit ADORATIO CRUCIS cantantur, &c. — Deinde cantatur communiter Annam: CRUCEM tuam ADORAMUS Domine. P. 249.

This is the Service of that Day. And now whether I had reason or no to apply, as I did, the *Adoration* to the *Cross*, let any reasonable Man consider; and whether I had not some cause to say then, what I cannot but here repeat again, "That the whole Solemnity of that days Service plainly shews, that the *Roman Church* does adore the *Cross* in the utmost propriety of the phrase.

†

As for my last *Argument* from the *Hymns* of the *Vindicat. p. 40.*
Church, he acknowledges the *Fact*; but tells us,
 "That these are Poetical Expressions; and that the
 "word CROSS, by a Figure, sufficiently known to Poets,
 "signifies JESUS CHRIST, to whom they pray in those
 "Hymns. I shall not ask the *Vindicator* by what
Authority he sends us to the *Poets* for interpreting the
Churches Hymns: But if he pleases to inform us what
 that *Figure* is which in the same place makes the
Cross to signify *Christ*, in which it distinguishes
Christ from the *Cross*; and who those *Poets* are to
 whom this *Figure* is sufficiently known, he will ob-
 lige us. For that this is the case in very many of
 those *Hymns*, is apparent: I shall instance only in
 One, and that so noted, that St. * Thomas
 unacquainted it seems, as well as we, with
 this *Figure*, concluded the *Adoration of the*
Cross, to be the sense of their *Church*
 from it. " || The Banner of our King ap-
 " pears, The Mystery of the Cross shines,
 " upon which the Maker of our Flesh was
 " hanged in the Flesh. Beautiful and
 " bright Tree! Adorn'd with the Purple of
 " a King, Chosen of a Stock worthy to touch
 " such Holy Members: Blessed, upon whose
 " Arms the Price of the World hung. Hail,
 " O Cross, our only Hope! In this time of
 " the Passion, Encrease the Righteousness of
 " the Just, and give Pardon to the Guilty.
 Now by what *Figure* to make the *Banner*
 and the *King* the same; the *Cross* upon
 which the maker of our *Flesh* hung, not dis-
 ferent from that *Flesh* that hung upon it;
 the *Tree* chosen of a *Stock* worthy to touch
 Christ's

* 3. p. q. 25. art. 4. p. 53.
 thus arguit: Illi exhibemus
 Latræ cultum, in quo poni-
 mus spem salutis, sed in Cruce
 Christi ponimus spem salutis,
 Cantat enim Ecclesia, O Crux
 Ave, &c.

|| Vexilla Regis prodeunt,
 Fulget Crucis mysterium,
 Quo carne carnis Conditor
 Suspensus est patibulo.

Arbor decora & fulgida,
 Ornata Regis purpurâ,
 Electa digno stipite,
 Tam Sancta membra tangere.

Beata cujus brachiis
 Scelci pendit pretium
 Statera facta Corporis,
 Prædamq; tulit Tartari.

O Crux Ave spes unica!
 Hoc passionis tempore,
 Auge pii Justitiam,
 Reisque dona Veniam.

Vid. Breviar. Rom. Dom.
 Passionis. p. 295, 296.

*The English
Translation in
the Office of the
Holy Week,
is this :*

O lovely and resplendent Tree, Adorn'd with purpled Majesty : Cull'd from a worthy Stock, to bear Those Limbs which sanctified were. Blest Tree, whose happy Branches bore The Wealth that did the World restore : Hail Crofs of Hopes the most sublime, Now in this mourning Passion Time, Improve Religious Souls in Grace, The Sins of Criminals efface. Pag. 355, 356.

OF
RELIGUES.
Vind. p. 41.

|| Conc. Trid.
Sess. 25.
Affirmantes
Sanctorum Re-
liquiis venerati-
onem atq; hono-
rem non deberi,
damnandos
esse.

In the Point of *Reliques*, the *Council of Trent* proceeded so equivocally, that the *Vindicator* ought not to think it at all strange, if I endeavour'd more plainly to distinguish, what the ambiguity of their *Expressions* had so much confounded. || "*They*, says "*the Council, are to be condemned, who affirm that no Veneration or Honour is due to the Reliques of Saints.* To this I replied, that *honour* them we do; but that the *Council of Trent* requires more, not only to *honour*, but *worship* them too: so I render their *Venerari*, whether well or ill is now the question.

Thom. 3. p. q.
25. art. 6. p. 54.

Utrum Reli-
quæ Sancto-
rum sint A-
DORANDÆ?
Con-

And first, I observe, that in the very *Point* before us, their own *St. Thomas* gives the very same interpretation to the same word. For having propos'd the *Question* in these terms, *Whether the Reliques of Saints are to be ADORED?* He concludes it in the terms of the *Council*, "*Seeing we VENERATE the Saints of God, we must also VENERATE their Bodies and Reliques.*

And

And again, In his second Objection against this Conclusion, he argues against the Adoration of Reliques thus; "It seems very foolish to VENERATE an insensible Thing. To which he replies thus; "We do not ADORE the insensible Thing for it self, &c. From all which it is beyond dispute evident, that by the VENERATION, Thomas understood ADORATION of Reliques.

RARI. Resp. Ad secund. dicend. Quod Corpus illud insensibile non ADORAMUS propter seipsum; sed, &c.

Conclus: Cum Sanctos Dei Veneramus, eorum quoque corpora & Reliquias Venerari oportet. Sec. Obj. Stultum videtur rem insensibilem VENE-

Secondly, That it is the Doctrine of their Church, that RELIQUES are to be ADORED, their greatest Authors render it beyond denial evident. * Vasquez in his Disputations upon Thomas, tells us, It is, says he, "among the [pretended] Catholics, a Truth not to be doubted of, that the RELIQUES of Saints, whether they be any parts of them, as Bones, Flesh, or Ashes, or any other Things that have touched them, or belonged to them, ought to be ADORED. And in conclusion says, That he has proved against Hereticks, that Reliques are to be ADORED: And this too in Answer to the Question proposed in the very terms of the Council, "Whether the Bodies, and other RELIQUES of Saints ought to be VENERATED?

* Vasquez in 3. p. D. Th. disp. 112. p. 808. propositis this Question: An Corpora & alie Sanctorum Reliquie VENERANDÆ sint? To this he answers, c. 2. p. 809. Apud Catholicos veritas indubitata est, Reliquias Sanctorum, siue fuerint

partes ipsorum, ut Ossâ, Carnes, & Cineres; siue res aliæ quæ ipsos tegerunt, vel ad ipsos pertineant, ADORANDAS & in honore Sacro habendas esse. And again, Disp. 112. c. 1. p. 816. Cum ergo jam contra Hæreticos constitutum sit, Reliquias esse ADORANDAS, superest explicare quo genere cultûs & honoris eas VENERARI debeamus.

Nor is this a Scholastic Tenet, or to be put off with an impropriety of Speech. The Messieurs du Port Royal, are by all allow'd to have been some of the most learned Men of their Church, that this last Age has produced; and too great Criticks in the French Tongue,

|| Response à
un écrit pub-
lié sur les Mi-
racles de la
Sainte Espine.
Pag. 15, 18,
—22, &c.
Cited by Mon-
sieur Daillé.

Tongue, to use any Expressions subject to ambiguity, which, that Language so particularly avoids. The word *ADORE* in *French* is much more rarely used to signify in general any *Honour* or *Veneration*, than in the *Latin*; Yet these very Men, in one of their Treatises publish'd by them, || *Of the Miracles of the Holy Thorn*, use this word to express the *Veneration* they thought due to them. Thus speaking of "one of the *Religious* that was troubled with the "Palsie, *She was carry'd*, say they, *to the Port Royal* to *ADORE the Holy Thorn*. Of another, *that having ADORED the Holy Thorn, she was relieved of her Infirmary*. They boast of the great Multitudes that frequented their Church to *ADORE the Holy Thorn*. And in one of their *Prayers* which they teach their *Votaries* to say before it, "*We ADORE thy Crown,* "O Lord.

Vindicat. p.42.

And now I suppose it is from all these Instances sufficiently evident, that I had reason to interpret *Veneration* in the *Council*, by *Worship* in my *Exposition*. As for the other thing he charges me with; That referring to the Words of the *Council* I should make it say, "*That these Sacred Monuments are not unprofitably revered, but are to be sought unto for the obtaining of their Help and Assistance*: whereas indeed the "Council's meaning is, *to obtain the Help and Assistance of the Saints, not the Reliques*: This is not "my *Invention*, but his own *Cavil*; And his citation of the Words of the *Council* a Trick to deceive those who understand it only in his Translation. For whereas he renders it, "*So that they who affirm, that* "no *Veneration* or *Honour* is due to the *Reliques* of "Saints, or that those *Reliques* and other *Sacred Monuments* are unprofitably honoured by the *Faithful*; or "that

"that they do in vain frequent the Memories of the
 "Saints, to the end they may obtain their Aid (the
 "Aid of the Saints, Eorum) are to be condemned. He
 has indeed transposed the *Latin*, on purpose to raise
 a Dust, and deceive his Reader; the true Order be-
 ing plainly as I before rendred it; * "So that they
 "who shall Affirm, that no Worship or Honour is due to the
 "Reliques of Saints; or that these and the like Sacred
 "Monuments are unprofitably honoured; and that for
 "the obtaining of their help (the help of these Sacred
 "Monuments, Eorum) the Memories of the Saints
 "are unprofitably frequented, are to be condemned.
 This is the true sense of the Council; and for the In-
 stances I added for the Explication of it, they are
 the same by which their own *Catechism* excites them
 to this *Worship*, and every Day's *Experience* shews
 how zealously the People follow these *Reliques*, in or-
 der to these *Ends*.

* Ita ut Affir-
 mantes San-
 ctorum Reli-
 quias Venera-
 tionem atque
 Honorem non
 debere, vel eas
 aliâq. sacra Me-
 numenta inuti-
 liter honorari,
 atq. Eorum o-
 pis impetran-
 dæ Causâ me-
 morias Sancto-
 rum frustra
 frequentari,
 omnino dam-
 nandos esse.

ARTICLE V.

Of Justification.

HOW far the true Doctrine of *Justification* was
 over-run with such *Abuses*, as I mention'd, at
 the beginning of the *Reformation*, he must be very
 ignorant in the Histories of those Times that needs
 to be informed. I do not at all wonder that the
Vindicator denies these things, who knows very well
 how far the Interest of his *Church* is concerned in
 it. But sure I am, a confident denial, which is

H

all

Vindicat. p. 46.

all the proof he brings, will satisfy none but those, who think themselves obliged to receive the *Tradition* of their *Church* with the same blindness in *Matters of Faith*, that they are required to do it in *Points of Faith*.

As to the present *Article* before us, two things there are that he doubts I shall be hard put to, to prove.

Vindicat. p. 47.

One, That it is the *Doctrine* of our *Church* to distinguish between *Justification* and *Sanctification*; tho the 11th and 12th *Articles* of our *Church* do clearly im-

* Pag. 12. The very beginning of the Homily: Because all Men be sinners and Offenders against God, &c. no Man can by his own Acts, &c.

be justified or made righteous before God: but every man is constrain'd to seek for another Righteousness or Justification to be received at God's Hands, i. e. the Forgiveness of his sins and Trespases in such Things as he hath offended. *Edu. Ox.* 1683.

ply it; and our * *Homily* of *Salvation*, in express words interpret *Justification*, to be the *Forgiveness* of *Sins*. The Other, "That I impose upon them, as if they made their inward Righteousness a part of Justification, and so by consequence said, that their Justification it self was wrought by their own Good Works.

† Justificatio, non est sola peccatorum remissio sed & sanctificatio & renovatio interioris hominis. C. Tr. Sess. vi. c. 7. p. 31. ¶ Siquis dixerit, homines justificari vel sola imputatione justitiæ Christi, vel sola peccatorum remissione

exclusa gratia & charitate quæ in cordibus eorum per Spiritum S. diffundatur, atq. illis inheret; aut etiam gratiam quæ justificamur esse tantum favorem Dei, Anathema sit. *Can. 11. Sess. vi.*

As to the former part of which *Imposition*, as he calls it, 'tis the very definition of the *Council* of *Trent*; "† By *Justification* is to be understood, not only remission of *Sins*, but *Sanctification*, and the renewing of the inward Man: Inasmuch that in their 11th *Canon* they damn all such as dare to deny it: || If any one shall say "that Men are justified, either by the alone *Imputation* of "Christ's Righteousness, or only by the remission of *Sins*, "excluding *Grace* and *Charity*, which is diffused in our "Hearts by the *Holy Ghost*, and inheres in them, or that "the *Grace* by which we are justified is only the *Favour* "of God; let him be *Anathema*.

And for the other Point, that they esteem their *Justification* to be wrought, not only by *Christ's Merits*, but also by their own *good Works*; The 32 *Can.* of the same *Session* is a sufficient proof, where an *Anathema* is denounced against him who shall assert,
 " * the good Works of a justified Person to be so the
 " Gift of God, that they are not also the Merits of the
 " same justified Person; or that He being justified, does
 " not by the Good Works which are performed by him
 " through the Grace of God, and Merits of Jesus Christ,
 " whose living Member he is, truly Merit increase of
 " Grace and eternal Life.

* Siquis dixerit homines justificati bona Opera ita esse Dona Dei, ut non sint etiam bona ipsius justificati Merita; aut ipsum Justificatum, bonis Operibus

quæ ab eo per Dei gratiam, & Jesu Christi meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiæ, Vitam æternam, & ipsius Vitæ Æternæ, si tamen in gratia decesserit, consecutionem, atq; etiam gloriæ Augmentum, Anathema sit.

Now if those words *truly merit*, do signify that our *good Works* do in their own nature merit a Reward, then it must be confess'd, that our Justification is wrought by them. If they say that they are therefore only *meritorious*, because accompanied with the *infinite merits of Christ*; What can be more improper than to affirm, That that which in its own nature has nothing of *Merit*, should *truly Merit* only because something which has *infinite Merit* goes along with it.

It would certainly be more reasonable in the Church of Rome, if they do indeed believe what these Men seem to grant, that *Good Works* are not in themselves *meritorious*, instead of affirming that they do *truly merit Eternal Life*, to confess with us that they have no *Merit* at all in them; but yet through the *infinite Merits* of our *Blessed Redeemer*, shall, according to God's Promises, have a most ample Reward bestowed on them

ARTICLE VI.

Of Merits.

Vindicat. p. 48.

IT ought not to be wondred at, if to shew the true Doctrine of the Church of Rome as to the Point of Merits, I recurr'd, not to the Niceties of the Schools, but the Exposition of their greatest Men; and whose Names were neither less, nor less deservedly celebrated in their Generations, than Monsieur de Meaux's, or the Vindicator's can be now. The Council of Trent has spoken so uncertainly in this Point, as plainly shews they either did not know themselves what they would Establish, or were unwilling that others should. Let the Vindicator think what he pleases of these Men and their Opinions, we shall still believe them as able Expositors of the Council of Trent, as any that have ever undertaken it: And whoso shall compare what they say, with what the Council has defined, will find it at least as agreeable to it, as any of those new Inventions that have been started since.

Concil. Trid.
Sess vi, Can. 32.

The Doctrine of Merits, establish'd by the Council, in the Canon I but now cited, is clearly this;
 "That the Good Works of a justified Person are not
 "so the Gift of God, that they are not also the Merits
 "of the same Justified Person; That being justified by
 "the Grace of God, and Merits of Jesus Christ, he does
 "then truly merit both encrease of Grace, and Eternal
 "Life: In a word, the Point of Merit, as we now
 consider it, amounts to this, Whether we do truly and
 properly

properly merit by our own *Good Works*? or, Whether whatsoever we receive, be not a Reward that is given us only through *God's Acceptance*, and *promise in Christ Jesus*?

This We affirm, they the Other; and whether the Testimonies I produced for the further clearing of their Doctrine do prove it or no, is now to be enquired by us.

1st, || *Maldonate* is Express, and the *Vindicator's* Exception utterly impertinent to us, who dispute not the Principle, but *Merit of Good Works*: "It is very clear, says he, that there is in us an inherent, as they call it, and proper justice of our own, tho proceeding from the Grace and Bounty of God; and that we do as truly and properly when we do well, through God's Grace, merit Rewards, as we do deserve Punishment, when without this Grace, we do Ill.

|| *Maldon. in*
Ezek 18. 20.
p 415. Ex hoc
loco perspicu-
um est ali-
quam esse no-
stram; ut vo-
cant, inhaeren-
tem propri-
amq; iustiti-
am, quamvis
ex Dei gratia,
& largitate.

profectam: & nos eam proprie & vere, cum gratia Dei bene agentes, premia mereri, quam sine illa male Agentes supplicia mereamur.

2ly, For *Bellarmino*: † The title of his Chapter, cited by me, the *Vindicator* says is something towards the sense I give it: He would more honestly have said, is word for word the translation of it: viz. "That our Good Works do Merit [Eternal Life] condignly, not only by reason of God's Covenant and acceptance, but also by reason of the Work it self.

† *De Justif.*
l. 5. c. 17.
Opera bona
iustorum me-
ritoria esse ex
condigno, non
solum ratione
pacti, sed et-
iani ratione
Operum.

* This is his Position: For the explication of it; he tells us, that a Merit of Condignity may be varied three ways. For, 1st, if the work to be performed should be very much less than the hire promised by

* Meritum ex
Condigno tri-
bus modis va-
riari potest.
Nam si forte
opus aliquod

sit multo inferius mercede ex conventionē promissa, ut si dominus Vineæ conducere Operarios, & non denarium diurnum, sed centum autēos pro mercede promitteret, esset ejusmodi meritum ex condigno ratione pacti, non Operis. P. 1299. J. B.

* Opera iustorum esse Bona vere & proprie, sed non tam excellentia ut proportionem habeant cum vita æterna. Et ideo acceptari quidem a Deo ad iustam & dignam mercedem vitæ æternæ, sed ex pacto & promissione non ex Operis dignitate. p. 1300. l. A.

¶ Si Opus sit vera æquale mercedi, vel etiam majus, sed conventio nulla intervenierit.

* Opera Bona iustorum esse meritoria vitæ æternæ ex condigno ratione Operis, etiam si nulla extaret divina conventio. p. 1299 D.

† Si & Pactum intercedat, & opus sit vere par mercedi, ut cum operarii ad vineam conducuntur pro denario diurno, id meritum erit ex condigno ratione Operis & ratione pacti. And he explains it thus, p. 1300. l. B.

¶ Non quidem quod sine pacto, vel Acceptatione non habeat Opus bonum proportionem ad vitam æternam; sed quia non tenetur Deus acceptare ad illam mercedem Opus bonum, quamvis par & æquale Mercedi, nisi conventio interveniat. Quam sententiam conformem esse non dubitamus Concilio Tridentino, &c.

the *Agreement*; as if the *Lord* of the *Vineyard* instead of a Penny, should have promised the *Labourers* a hundred pound a day for their work: This would be a merit of *condignity* upon the account of the *Agreement*, or *Covenant*. And this he thinks too little for our *Good Works*, and condemns *Scotus* for holding, “* That the *Works* of Just Men are truly and properly good, but not so excellent as to bear a proportion to *Eternal Life*: And therefore that they are indeed accepted of God to a just and worthy Reward of *Eternal Life*, but only by the *Covenant* and *Promise* of God, not for the *dignity* of the *Work* it self.

¶ Another sort of *condignity* is, When the *Work* is equal, or perhaps greater than the *Reward*, but there is no *Covenant* that the *Reward* shall be given to it; This is *condignity* upon the account of the *Work*, not the *Covenant*. And such *Cajetan*, and *Soto*, esteemed our *Good Works*; * *Meritorious* of *Eternal Life* upon the account of the *Work* it self, though there were no *Covenant* that they should be accepted. This also he rejects.

† A third sort of *Condignity* is, If there be both a *Covenant*, and that the *Work* be truly equal to the *Reward*: As when the *Labourers* were hired for the *Vineyard* at a Penny a day. And thus it is with our *Good Works*; not that, without any *Covenant*, the *Good Work* does not bear a proportion to the *Reward* of *Eternal Life*; but because, without the *Covenant*, God would not be bound to accept the *Good Work*, in order to that *Reward*, tho otherwise even or equal to it.

‘ This

This is so plain an account of their Doctrine of *Merits*, and so clearly given us as the sense of the *Council of Trent*, that I hope the length of it will be excused by every one but the *Vindicator*; who possibly does not desire that the *Council* should be so freely expounded, as *Bellarmino* here has done it.

But *Vasquez* goes yet further: || 1st, He rejects the Opinion of *Bellarmino*, as too little for their Good Works: and then proposes his own in the * three *Conclusions* mentioned by me; to which I must refer the *Reader*, and leave him to judge, Whether the little Exceptions the *Vindicator* has made, be sufficient to excuse the Doctrine of them. All I have now to observe is, that the third *Conclusion*, which the *Vindicator* complains he could not find, is the very Subject of the Chapter to which I refer him; and which he could not well overlook, having found the Second but in the foregoing: And for the rest, that *Vasquez* to take away all doubt of his Opinion, does largely shew that it is no way contrary to the *Council of Trent*, but rather a true and natural Exposition of it.

|| *Vasquez* in 1, 2da, q. 114. d. 214. c. 3. p. 802. Jam vero hac nostra Ætate non pauci Theologix Professores mediam quandam Viam elegerunt, inter Scoti Opinionem quam primo Cap. memoravimus, & aliorum sententiam, quam nos ut Veram inferius probavimus. Dicunt ergo rationem Meriti perfecti

Et condigni, quod simpliciter Meritum dicitur, duobus compleri, nempe & dignitate Operis, & promissione mercedis: which was *Bellarmino's* Opinion.

* Pag 803. The first is that of c. 5 p. 804 Bona Opera Justorum, absq. ulla Acceptione & pacto ex se habere dignitatem Vitæ Æternæ. This is against *Scotus* and the Hereticks, whose Doctrine he thus represents; Opera bona necessaria esse ad Vitam Æternam; ita tamen ut Ipsa Justorum Opera non sint digna remuneratione Vitæ Æternæ, nisi Deus benignitate sua dignaretur illa remunerare. *Scotus's* Opinion he puts down thus, c. 1. p. 800. Opera Justorum ex se spectata, quatenus procedunt ex auxilio gratiæ Dei, & posita Sanctitate Animæ, per quam Spiritus S. in justis habitat, non habere condignitatem & rationem meriti Vitæ Æternæ, sed totam dignitatem, & totam rationem meriti habere petitam ex promissione & pacto Dei. The second Conclusion, c. 7. p. 807 is this; Operibus Justorum nullum dignitatis Accrementum provenire ex Meritis aut Persona Christi, quod alias eadem non haberent, si fierent ex eadem gratia a solo Deo liberaliter sine Christo collata. The third; which the *Vindicator* pretends he could not find, tho the Title and Subject of the very next, c. 8. p. 811. is; Operibus Justorum accessisse quidem divinam promissionem, eam tamen nullo modo pertinere ad rationem Meriti, sed potius advenire Operibus, non tantum jam dignis, sed etiam jam meritoriis. As

As for the Conclusion, wherein the *Vindicator* endeavours to excuse him, it is this: First he supposes the *merits* of *Christ* to have obtain'd *Grace* for us, whereby we may be enabled to work out our Salvation; and then this supposed, he affirms, That we have no more need of *Christ's merits* to supply our Defects, but that our own good works are of themselves sufficient, without any more imputation of his Righteousness. See this at large, q. 114. art. 8. d. 222. c. 3. n. 30, 31. p. 917. † See disp. 214. c. 11, 12. p. 819, &c.

ARTICLE VII. Sect. 1.

Of Satisfaction.

Vind. p. 54, 55.

‡ Conc. Trid.

Sess. 14. cap. 8.

Can. 73.

IF the † Council of Trent has express'd it self in such terms, as do plainly ascribe to our Endeavours a true and proper Satisfaction, whatever Monsieur de Meaux or his *Vindicator* expound to the contrary, we are not to be blamed for charging them with it.

'Tis not enough to say, that they believe *Christ* to "have made an intire satisfaction for Sin, and that
"the necessity of that payment which they require us to
"make for our selves, does not arise from any defect in
"that, but from a certain Order which God has esta-
"blished for a salutary Discipline, and to keep us from
"offending. If *Christ* has made an intire Satisfaction
for us; I am sure it must be very improper, if not altogether untrue, to say, that We can make any for our selves. If God indeed has establish'd any such Order as they pretend, let them shew it to us in Scripture: Otherwise we shall never believe that Gods Justice does at all require it, since for the infinite Merits of a crucified Saviour, that has made an Infinite Satisfaction to his Justice, he may as well forgive Temporal as Eternal Punishment.

That

That * *Bellarmin* has taught, "That it is we who properly satisfy for our own Sins, and that Christ's Satisfaction serves only to make ours valid. Had the Vindicator been ingenuous, he would not have thought it sufficient to answer with the Error of the Press, but have lookt into the place where it indeed was C. 10. of that Book.

* Lib. 1. de purg. c. 10. so this Objecti- on, Si applicatur nobis per nostra Opera Christi satisfactio vel sunt duae satisfactiones simul junctae, una Christi

fit, altera nostra, vel una tantum. Resp. p. 1899. After two other manners of Explication, he adds; Tertius tamen modus videtur probabilior, quod una tantum sit actualis satisfactio eaq; nostra. Neq; hinc excluditur Christus, vel satisfactio ejus; nam per ejus satisfactionem habemus gratiam unde satisfaciamus; & hoc modo dicitur applicari nobis Christi satisfactio; non quod Immediate ipsa ejus satisfactio tollat poenam temporalem nobis debitam, sed quod Mediate eam tollat, quatenus, viz. ab ea gratiam habemus sine qua nihil Valeret nostra satisfactio.

That both * *He* and † *Others* of their Communion, have taught it as the Doctrine of their Church, That we can make a true and proper satisfaction for Sin, is beyond denial evident; and it has before been said, that the Council of Trent approves their Doctrine.

* As to the Point of Satisfaction, *Bellarmin* distinguishes between a satisfaction to Justice, and a sa-

tisfaction to Friendship: And then concludes; Cum homines peccant in Deum, Amicitiam simul & Justitiam Violant. As to the former, Non potest homo Deo satisfacere, &c. p. 667. the Question is, de satisfactione qua Justitiae restitueretur Aequalitas. And because he supposes that the Guilt being remitted, and we received into Friendship with God, the Eternity is thereby taken from the Pain; the Question amounts to thus much; An satisfacere possint homines pro expiando reatu illius Poenae qui interdum remanet post remissionem culpae? And whether those Works by which it is done; sint dicenda proprie satisfactoria ita ut nos dicamur Vere ac proprie domino satisfacere. Now both these he affirms, and explicates the later from the Council thus, c. 7. de penis. l. 4. p. 1694. C. Per opera illa poenalia de quibus haecenus locuti sumus vere ac proprie Domino satisfieri pro reatu poenae, qui post culpam dimissam remanet expiandus. † I shall instance only in Vasqu. in 3 p. d. 2. c. 1. p. 11. First he lays down the Opinion of several of the Schoolmen, Alex d' Ales. Richardus, Ruardus Tapperus, &c. who held, That a meer man might condignly satisfy for his own Sins. This he rejects, because he supposes it cannot be done without Gods assisting Grace, to which we forfeited all right by sin: And so it will follow; Nosram satisfactionem pro peccato proprio perfectam non esse, ex eo quod fiat non ex propriis sed ex Acceptis, p. 21. c. 3. n. 53. But now, secondly, Gods Grace being supposed, he concludes as to mortal sins, c. 6. p. 22. n. 58. Nos reipsa nunc satisfacere Deo pro nostro Peccato & Offensa. He tells us, That some indeed allow that our Contrition may be called a Satisfaction, tho not a sufficient one, n. 59. Nam qui pro compensatione

penfatione exhibet id quod poteft; licet minus fufficiens illud fit, dicitur aliquo modo *fatisfacere*. This Reason *Vasquez* diflikes; he is content this *fatisfaction* fhould be called *minus fufficiens*; but then only upon the account before mentioned, of its proceeding from the *Grace of God*: fo that, fi Contritio præcederet infufionem Gratia habitus ex parte Efficientis, non folum fatisfaceret pro macula peccati condigne, fed etiam condigne mereretur Gratia habitus infufionem. And this he Expounds as the *Doctrine of the Council of Trent*, N.62.63.p.23. As for *Venial fins*, *Disp.3.c.3.p.27*. Ita concedimus (*says he*) homini iufto pro fuo peccato Veniali condignam & perfectam *fatisfactionem*, ut ea non indigeat favore Dei condonantis peccatum, vel aliquid illius, aut acceptantis *fatisfactionem*, fed talis fit ut ex natura fua deleat maculam & penam peccati Venialis.

Vindicat.p.57.

But that *Protestants* ever affigned this, or any other fingle Point as the caufe of our *feparating* from their *Communion*; That we ever taught that any thing at all fhould be given to a Sinner, for faying a bare *Lord have Mercy upon me*; much lefs more than they pretend to give by all the *Plenary Indulgences* of their *Church*; this is fo fhameful a *Calumny*, that I am confident the *Vindicator* himfelf never believed it.

For his laft Remark, if it deferves any Answer, "That I reflect upon the *Bifhop of Meaux*, for bringing only, we fuppofe, to eftablifh this *Doctrine*, when yet very often I do no more my felf; I have only this to fay, That I believe he can hardly find any one Inftance wherein that is the only Argument I bring for our *Doctrine*: Not to add, That poffibly it would not be very unreafonable to look upon that as fufficient, not to receive their *Innovations*, till they can bring us fome better Arguments to prove that we ought to quit our *Suppofition*. They who pretend to impofe fuch things as thefe, are the Persons on whom the *Proof* will lie; 'tis enough for us to reject them, that we cannot find any footfteps of them, either in *Scripture* or *Antiquity*; and have good reafon to believe, by the weaknefs of their Attempts, that there are not any.

ARTICLE VII. Sect. 2.

Of Indulgences.

FOR *Indulgences*, the *Vindicator* thinks it sufficient to answer all the Difficulties I proposed, to confess that some "*Abuses have crept in; that there are indeed many Practices in the Church of Rome, different from that of the Primitive Church; but these being neither necessary, nor universally received, he will not quarrel with us about them.*" Vindicator. p. 58.

But are not these *Abuses* still cherish'd in his *Church*? Does not the *Pope* still dispatch them abroad, and his *Missionaries* preach them now as shamefully almost, as when *Luther* first rose against them? Is it not necessary, nor universally received, to believe that these *Indulgences* satisfy for the temporal Pain of Sin? Do they not put up *Bills* over their *Church Doors* and *Altars*, almost every *Sunday*, to vend them on this account? Is not his *Holiness* still esteem'd the *Churches Treasurer*? And has he not but very lately sent a *Universal Indulgence* throughout their whole *Church*?

|| *This Bull is dated August 11. 1683. and it runs thus:*

We give and grant, by virtue of the Presents, a plenary Indulgence, and intire remission of all sins. And that the Confessors absolve them in the Court of Conscience of all Sins, Excesses, Crimes and Faults, how grievous or enormous soever they have been, and in what fashion soever they were reserved. And for all this,

The Condition proposed is, To visit some one of the Churches appointed by the Ordinary, to fast the *Wednesday, Friday, and Saturday*; to confess their sins, and receive the Sacrament, and give somewhat to the Poor. And this the *A. B. of Paris* promises the People, in his Instructions for the Jubilee, shall restore them to the same state they were first put into by Baptism. *Instructions pour Gagner le Jubile, pag. 11. Paris, 1683. par Ordre de Monseigneur d'Archeveque.*

When these things are considered, I doubt it will little avail the *Vindicator* to put me in mind of my Promise, "*That whenever the Penances shall be reduced to their Primitive Practice, we shall be ready to give or receive such an Indulgence as Monsieur de Meaux has described, and as those first Ages of the Church allowed of.*"

Purgatory. Sect. 3.

Vindicat.
p. 59.

WHAT I have said as to the Design of the *Primitive Christians* in praying for the Dead, would have deserved either an ingenuous acknowledgment of the truth of it, or some reasonable proof of its falseness or impertinence. We cannot but suspect that he was hard put to it for Arguments, when all the reason he brings us for the belief of *Purgatory*, is built upon the Authority of two *Councils*, neither of which are very much esteemed by Us; and the eldest of them 1400 Years after *Christ*.

If the *Vindicator* has any thing of moment to offer for it, he shall not fail of a just Consideration. Otherwise 'twill be as foolish as it is false, to pretend to tell the World, "*That we make a Breach in the Church, and condemn Antiquity upon no other grounds than a bare supposition, that it is injurious to the Merits of Jesus Christ; and which has no other Proof than our own Presumption.*"

PART II.

ARTICLE VIII.

Of the Sacraments in General.

AS to the *number* of the *Sacraments*, the *Vindicator* confesses that it is not to be found, either in *Scripture* or *Antiquity*. He thinks it sufficient that the *Scripture* mentions an *Exterior Ceremony*, and an *Interior Grace* annexed thereunto. He should then have shewn us, that all those *seven* which they receive, have at least such an *outward Sign* as he pretends, and an *inward Grace*, by *Christ's Institution*, annex'd to it. And this so much the rather, for that no One of his *Church* has yet been able to do it, tho the *Council of Trent* damns all those that dare to deny it. Vindicat. p. 59.

ARTICLE IX.

Of Baptism.

WE do not complain of the *Church of Rome*, for not believing that *Infants dying unbaptized* are certainly saved; but we must, and do complain of *Monsieur de Meaux*, for declaring so positively, what we judg to be at least as uncertain as it is uncharitable, that they *have not any part in Christ*. Vindicat. p. 61.

*

IF

If I argued for the more favourable side, I confess'd at least that the *Church of England* had determined nothing concerning it; but that I went about to *justifie a Breach with the Church of Rome* on this Account, is a *calumny* as great, as the little reflection of *Huguenot* or *Puritan* before was ridiculous.

That he should be *astonish'd* to hear a *Church of England* Man argue for this Point, shews how little acquainted he ever was with the Writers of it: I shall mention only two, who I believe were never suspected as *Puritanically* inclined, and yet have argued much more strongly than ever I could have done for it: One the venerable and judicious || Mr. *Hooker* in his *Eccles. Polity*. Lib. 5. Sect. 60. The Other, the learned *Arch-Bishop Bramhall* in a set Discourse, which he thus concludes, "*This I take to be the Doctrine of the soundest English Divines, and which I believe to be the Truth: Saving always my Canonical Obedience to my Spiritual Mother the Church of England, and in a higher degree to the Catholick Church, when it shall declare it self in a true and free Oecumenical Council. But neither I, nor any Protestants do believe that the Church of Rome, including all Other Churches of that Patriarchate, or of its Communion, is that Catholick Church.*"

For the rest, whether his Arguments or mine on this Point are the better, I am but little concerned, tho he be very much. That which seem'd the most to deserve an Answer, he has thought fit wholly to pass by, viz. *that several of his own Authors had maintained the same with me*; and I presume he will not say were *Puritans* or *Huguenots* for their so doing.

But that the World may see with what rashness these Men talk, I will now be yet more Express; That

¶ Pag. 275, &c.

A. Bp. Bram-
halls Works,
Tom 4 Disc. 5.
p. 983.

That whereas *Mr. de Meaux*, affirms that this denial
 “ of Salvation to Infants dying unbaptized, was a Truth
 “ which never any one before Calvin durst openly call in
 “ question, it was so firmly rooted in the minds of all
 “ the Faithful. This is so notoriously false, that not
 only the most Learned of their own † Church, as I
 proved before, but the very * Fathers themselves,
 have many of them declared for this Doctrine; even
 St. * *Augustine* himself not excepted, till his Dispute
 with *Pelagius* provoked him to deny that, which in
 his cooler thoughts, he had more reasonably allow’d
 before.

M. de Meaux.
 Exp. p. 16.

† First we have
Cassander, lib.
de Baptismo
Infant. p. 762.
 and he there
 cites of his
 side Jo. *Gerf.*
in Serm. Nat.
B. Maria,
par. 3. preach-
ed before the
Counc. of Con-

stance, and all the Fathers there assembled, p. 769 *Gabriel Biel* in 4. dist. 4. q. 2. *Cajetan* in 3. p. D. Th. q. 68. art. 1, 2, 3. *Tilmannus Segebergensis* de 7. Sacram. c. 1. art. 3.
 * *Grot. Via ad pacem*, p. 290. in art. 9. Consult. *Caflandr. adds to these*. Inter Veteres,
 Scriptorem quæstionum ad Antiochum quæ Athanasio tribuuntur; Nazianzenum de S.
 Baptismo, duobus locis; & Scholiastem ejus Nicetam: * Sed & ipsum Augustinum
 antequam in certamine cum Pelagio incalcesceret, l. 3. de lib. arb. c. 23. locum Joan. 3. in-
 telligendum de iis qui possunt & contemnunt baptizari, asserit Lombard. l. 4. dist. 4.

ARTICLE X.

Of Confirmation.

IN the Article of Confirmation, I affirm’d that seve-
 ral of their own Party had deny’d the Divine In-
 stitution of this pretended Sacrament; and that nei-
 ther the Council of Trent, or their Catechism, had of-
 fered any thing to prove it.

Vindicat. p. 63.

The *Vindicator* replies, “ That my Confession
 “ That the Apostles used Imposition of Hands, and that
 “ when our Bishops after their Examples do the like, and
 “ pray for the Blessing of the Holy Spirit upon us, we
 “ piously

“ piously hope that their Prayers are heard; is a sufficient proof of an outward Visible Sign, of an inward and Spiritual Grace.

Had I indeed affirm'd that the *Apostles* had instituted this *Imposition of Hands*, to be continu'd in the Church, and promised that the *Grace of the Holy Ghost* should certainly descend at their doing of it, for all those great Ends our Prayers design; this might have made *Confirmation* look somewhat like a *Sacrament* to Us. But to argue from a meer indifferent Ceremony, continued only in imitation of the *Apostles*, and to which no blessing is ascribed that may not equally be allow'd to any Other the like Prayer; and then cry out that this must needs argue the *Divine Institution* of it, because none but God can promise Grace to an outward Sign, this is in effect to confess that there is nothing at all to be said for it.

It is wonderful to see with what confidence those of the Church of Rome, urge the *Apostles Imposition of Hands* for proof of *Confirmation*, as it is now practised amongst them; in which there is not any the least resemblance. Our Bishops lay on Hands after their Example: But for theirs, “ they anoint, make Crosses in the Forehead, tie a Fillet about their Heads, give them a box on the Ear, &c. for which there is neither Promise, Precept, nor Example of the Apostles: but for *Imposition of Hands*, the only thing they did, this they have resolved to be but an || *Accidental Ceremony*, and accordingly have in their * practice wholly laid it by.

|| So *Estius* in 4. Sent. dist. 7. §. 7. p. 81.

* So the same *Estius* proves from the

Council of Florence; In quo, says he, legitur quòd loco illius mandis impositionis per quam Apostoli dabant spiritum S. in Ecclesià, datur Confirmatio, cujus materia est Chrisma. Ex quibus verbis utrumq; colligitur, & initio necessariam fuisse manuum impositionem Sacramenti necessitate, & eandem ejus necessitatem, signaculo Chrismatismis introducto, cessasse.

ARTICLE XI.

Of Penance.

THat *Penance* is not truly and properly a *Sacrament*, Vindicat. p. 64.
nor was ever esteemed so by the Primitive Church, I at large proved in my *Exposition* of it: and the *Vindicator* has not in his Reply advanced any one thing to answer the Objections that were brought against it.

He allows *Publick Confession* to have been a part of *Discipline* only, and alterable at pleasure; but then affirms that either *Publick* or *Private* was always necessary; and this we are to take of him upon his own word. Ibid. p. 65.

In short, he repeats the Sum of their Doctrine to us; and then, as if he had done his Business, "*This*, says he, "*we have always held and practised, and this we affirm to be conformable to the practice of the most Ancient and Orthodox Churches*; and adds, that He is astonished at our rejection of it. All which Stuff is easily said, and may with the same ease and reasonableness be denied. Ibid. p. 67.

And therefore to conclude this in a word; if ever he gets so well out of his *Astonishment*, as to come to his Reason again, and will then undertake to prove *Penance* to be truly and properly a *Sacrament*, instituted by Christ, and necessary to Salvation, either in Act or Desire, he shall not fail of an ingenuous Reply to his Arguments. In the mean time, I have before shewn, that we do practise it, as far as is either necessary or

Of Extreme Unction.

convenient ; and farther than this we shall not think our selves bound to go, till we are somewhat better convinced of our Obligations to it, than the *Vindicator* has hitherto been willing or able to do.

ARTICLE XII.

Of Extreme Unction.

Vindicat. p. 68.

IN explaining the words of St. *James* brought for this *pretended Sacrament*, I follow'd the Interpretation which both the practice of the *Primitive Church* naturally leads to ; and which *Cardinal Cajetan* confesses, and their own publick *Liturgies* shew, was for above 800 Years esteem'd the undoubted meaning of them.

The *Vindicator*, from *Bellarmino*, advances many Things, as he supposes, contrary to this *Exposition* ; but the greatest part of which are utterly false, the rest impertinent.

“*The Grace of curing the Sick*, he says, *was not given to all Priests and Elders alike, but only to some select Persons.* If this be true, it was then best like St. *James's* Intention, that they should send for those Priests to whom it was given. And however some Others might have this Grace, yet certainly it was principally at least given to the *Priests and Elders*, for the honour and benefit of their Ministry.

“*These did not only cure the Sick, but the Lame and the Blind.* And therefore he would, I suppose, have had St. *James* taken notice of these two. He might

might have added the Dead likewise; for *those who healed the Lame and the Blind, raised the Dead also*. But what if St. James's word be * *general*, and may very well be extended to all these? Yet since these Gifts were but rare in the Church, in respect of that the Apostle here speaks of, and did evidently belong to a greater Power, We deny his Supposition, that those who ordinarily cured the Sick by anointing, had also the Power to heal the Lame and the Blind.

" *Their Power of Miracles was not tied to Uction only*: But yet since we find in St. Mark that this was the ordinary Sign, what wonder if St. James describe it by that which was the most common and frequent amongst them?

" *All those that were anointed, were not cured*. This is false, and cannot be maintain'd without dishonour to that Spirit by which they acted. " *Neither had all they that were cured by them who had the Gift of Healing, any assurance by that Cure of the Forgiveness of their Sins*. This again is false: The Sin here promised to be forgiven, is that for which the Sickneſs was sent, if it was sent for any: Now St. James expressly promises, that in this case, whenever the Health of the Body was restored, this Sin should be forgiven too; and therefore it must be false to say it was not.

He adds, lastly, " *That St. James promises, that the Prayer of Faith shall save the Sick, and the Lord shall raise him up: Which if it had been meant of bodily Health, those only would have died in the Apostle's Time, who either neglected this Advice, or whose Deaths prevented the accomplishment of this Ceremony*. And if it must be understood of the Souls

* *Αγιον* answers to the Hebrew *קדש* and signifies all sorts of Infirmities; and *αἰματις τῶς ποδῶν*, is no unheard of phrase for being Lame.

Mark 6. 13.

Vindicat. p. 69.

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Mark 6. 13.

Vindicat. p. 69.

Health, then it will follow that none were *damned* either then or now, but what neglect this *Advice*, or whose *Deaths* prevent the accomplishment of this *Ceremony*; concerning the Truth of which, the *Vindicator* may please to give us his Opinion.

But the Vanity of this Objection proceeds from the want of a true Notion of the Nature of these *Gifts*. They who had the greatest measure of them, could not yet exercise them when they would. The same *Spirit* that helped them to perform the Miracle, instructed them also when they should do it. So that they never attempted it, but when they saw the sick Person had *Faith* to be *healed*, and that it would be for the greater Glory of God to do it. *St. Paul* had doubtless this *Gift of Healing*; and yet he neither cured *Timothy* of the *weakness of his Stomach*, and his other frequent *Infirmities*; and left *Trophimus* at *Miletum* sick. That this *Gift of Healing* was in the *Church* at this time, is not to be doubted, though this place should not belong to it. Will the *Vindicator* argue against this, that then none died till it went out of the *Church*, but such as refused the benefit of it, or died suddenly before they had time to do it?

Vindicat. p. 69,
70.

Nec ex verbis,
nec ex effectu,
verba hæc lo-
quuntur de
Sacramentali
Uñctione Ex-
trema Uñctio-

nis; sed magis de Uñctione quam instituit Dominus *Jesus*, a Discipulis exercendam in ægrotis. *Cajet. Annot. in Loc.*

It may appear by this, how little they have to object against the true Design and Interpretation of this passage. For Cardinal *Cajetan's* Authority, the *Vindicator* tells us, That "had I said only, that he "thought it could not be proved, neither from the "Words, nor the Effect, that *St. James* speaks of the "Sacramental Uñction, of *Extreme Uñction*; but rather

"of that *U*nction which our Lord Jesus instituted in
 "the Gospel to be exercised by his Disciples upon the Sick,
 "I had been a faithful Quoter of his Sense: But to tell
 "us, he freely confesses it can belong to no other, is to im-
 "pose upon him and the Readers. As if when two
 Things only are in controversy, for the Cardinal ab-
 solutely to exclude the one, and apply it to the o-
 ther, were not in effect (for I design'd not to tran-
 slate his words) to confess, that it could belong only
 to that.

But that which is most considerable, is that the
 Antient *Liturgies* of the Church, and the publick
 practice of it, for above 800 Years, shew, that they
 esteemed this *U*nction to belong primarily to *bodily*
Cures, and but secondarily only to the *sickness* of the
Soul. And because these *Rituals* are not in every
 bodies hands, to argue at once the truth of my As-
 sertion, and shew how little conversant the *Vindica-*
tor has been in them, I will here insert some particu-
 lar proofs of it.

Upon the *Thursday in the Holy Week*, when this
Oil was wont to be consecrated, they did it with this
Prayer :

Ex S. Gregorii Libr. Sacram. p. 66.

'*Fer. 5. post Palm. E-*
 'mitte domine Spiritum
 'S. tuum paracletum de
 'Cœlis in hanc pinguedi-
 'nem Olivæ, quam de Vi-
 'ridi ligno producere dig-
 'natus es; ad resurrectionem
 'Corporis; ut tua sancta
 bene-

'That by this Blessing
 'it might become the
 'Defence both of the
 'Mind and Body; to cure
 'all Pains and Infirmities,
 'and sickness of the Body:
 nothing else mentioned.

The same is
 in effect the
 Prayer of the
 Greek Church.
 "ὡς ἡλείω-
 "ς αὐτὸ (ἐλα-
 "ιον) εἰς θεραπεί-
 "αν πάσης
 παντός,

In

παντες, υἱοι
σωματικης, &
μουσικης συ-
νης & πνευμα-
76. Each.

p. 863.

Nor is it much different in that published by *Thomasius*, as *P. Gelasius's* Ritual, before *P. Gregorius*, upon the same day, p. 69. only that he generally joins *Mentis & Corporis*.

'benedictione sit omni hoc unguentum tangenti tu-
'tamen Mentis & Corporis, ad Evacuandos omnes
'Dolores, omnesq; infirmitates, omnem ægritudinem
'corporis.

In the Office of *Visiting the Sick*, several Introductory Prayers, all for the Bodies Recovery, are first said: such as this, pag. 251, &c.

Ad visitand. infirm. p. 251. O God, who didst add
'Deus qui famulo tuo He- 'to the Life of thy Ser-
'zekiæ ter quinos Annos 'vant *Hezekiah* fifteen
'ad vitam donastii, ita & 'Years, let thy Power in
'famulum tuum N. a le- 'like manner raise up this
'cto ægritudinis tua po- 'thy *Servant* from his Bed
'tentia erigat ad salutem. 'of *Sickness*. Through
'Per. ' &c.

Some of these being said, the *Priest* goes on thus:

S. James 5.
14, 15.

'Domine Deus, qui per 'O Lord God, who by
'Apostolum locutus es, 'thy *Apostle* hast said, *If*
'Infirmatur quis in Vobis? 'any *Man* be sick, let him
'inducat Presbyteros Ec- 'call for the *Elders* of the
'clesiæ & orent super eum 'Church, and let them
'ungentes eum oleo Sancto 'pray over him, anointing
'in Nomine Domini, &c. 'him with *Oil* in the *Name*
'Cura, quæsumus, Re- 'of the *Lord*, &c. *Cure*,
'demptor noster gratia 'we beseech thee, O our
'Spiritus Sancti languores 'Redeemer, by the
'istius Infirmi: & sua sa- 'Grace of the *Holy Spirit*,
'na vulnera, ejusq; dimit- 'the *sickness* of this *infirm*
te Person:

'te peccata, atq; dolores
'cunctos cordis & corpo-
'ris expelle, plenamq; &
'interius exteriusq; sa-
'nitatem misericorditer
'redde: ut ope misere-
'cordiæ tuæ restitutus &
'Sanatus, ad pristina Pie-
'tatis tuæ reparetur Of-
'ficia; Per &c.

'Person: Heal his Wounds,
'and forgive his Sins, and
'expel all the Pains, both
'of his Heart, and of his
'Body; and restore him
'mercifully to full health,
'both inward and out-
'ward: that being by thy
'merciful Aid Recovered
'and Healed, he may be
'strengthened to the for-
'mer Duties of thy Ser-
'vice; Through &c.

Then the sick Person kneels down upon the right
Hand of the Priest, and this Antiphona is Sung:

'Dominus locutus est
'Discipulis suis, In No-
'mine meo Dæmonia eji-
'cite, & super Infirmos
'manus vestras imponite &
'bene habebunt. Psalm.
'Deus Deorum Dominus
'locutus est: Et repetit,
'In Nomine meo, &c.

'The Lord said unto
'his Disciples, In my Name
'cast out Devils; and lay
'your hands upon the Sick
'and they shall Recover.
'Then the 49 Psalm, The
'Lord, the Mighty God,
'hath spoken, &c. After
'which they repeat again:
'In my Name, &c. as be-
'fore.

Then follows this Prayer.

'Oremus Dominum
'nostrum Jesum Chri-
'stum, & cum omni sup-
'plica-

'Let us pray unto our
'Lord Jesus Christ, and
'beseech him with all
'supplica-

Of Extreme Unction.

‘plicatione rogemus, ut ‘supplication, that he
 ‘hunc famulum suum N. ‘would vouchsafe, by his
 ‘per Angelum Sanctum ‘Holy Angel, to visit make
 ‘suum visitare, lætificare, ‘glad, and comfort this his
 ‘& confortare dignetur. ‘Servant.

Afterwards this *Antiphona*.

‘Succurre Domine In-	‘Succour, O Lord,
‘firmo isti N. & Medica	‘this <i>Infirm Person</i> N.
‘eum spiritali Medica-	‘and heal him with a spi-
‘mine, ut in <i>pristina sa-</i>	‘ritual Medicine, that
‘nitate restitutus, gratia-	‘being restored to his for-
‘rum tibi <i>sanus</i> referat	‘mer Health, when he is
‘Actiones.	‘Well, he may return
	‘thanks unto thee.

Then follows another *Psalms*, and after it this *Antiphona* :

‘Sana Domine infernum	‘Heal, O Lord, this sick
‘istum cujus Ossâ turbata	‘Person whose Bones are
‘sunt, & cujus Anima tur-	‘troubled, and whose
‘bata est valde: sed tu	‘Soul is very much affli-
‘Domine convertere, &	‘cted: but turn thou, O
‘sana eum, & eripe ani-	‘Lord, and heal him, and
‘mam ejus.	‘deliver his Soul.

After

After this is said the 6th Psalm, from whence the *Antiphona* was taken; which being ended, they anoint the sick Person in several parts, but especially in that where the pain lies; saying this Prayer:

' *Inungo te de Oleo sano in Nomine Patris, & Filii, & Spiritus Sancti: ut non lateat in Te Spiritus immundus, neque in membris, neque in medullis, neque in compagine membro- rum; sed in te habitet virtus Christi Altissimi, & Spiritus Sancti; quatenus per hujus Operationem Mysteriorum, atque per hanc Sacramenti Olei Unctionem, atque nostram deprecationem, virtute Sanctæ Trinitatis medicatus sive foras, pristina & immelioretur recipere merearis sanitatem: Per eundem.*

' I anoint thee with this Holy Oil, in the Name of the Father, and of the Son, and of the Holy Ghost; that no unclean Spirit may remain in thee, but that the virtue of the most high of Christ, and the Holy Ghost may dwell in thee: to the End that by the Operation of this Mystery, and through the Unction of this holy Oil, and our Prayers, thou may'st be healed and restored by the Vertue of the Holy Trinity, and receive thy former and better health, Through the same.

Instead of this, Arcudius gives us this Form out of a very ancient Manuscript in the Greek Church:

Πάτερ ἄγιε
ἱαφὲ ψυχῶν
καὶ σωμάτων--
ἰάσαι καὶ τὸ
δύλον σε τὸν
θεὸν ἐκ τῆς
σωτηρίας αὐ-
τὸν σωμάτων
καὶ ψυχῆς
ἀδενείας -- καὶ
ζωοποιήσον αὐ-
τὸν καὶ τὸ σὸς
ἐυάγγελον, &c.
And in another Office;
ἡγίσει τὸ ἐ-
λαίον σὸς, καὶ
ἱερέων, φιλήν-
θρων, ἐπαφῇ,

τὰς εὐχὰς αὐτῶν ἀνάσσει ἀνῶθεν νοσημάτων ῥύσαι, ψυχῆς τὸ τὸ ῥύπον καθαίρειν, ἐκπαυ-
νον σωτῆς. Arcudius de Sac. Extr. Unct. p. 394. And the Prayers in the Office of the *Euchelaion* are all exactly conformable to what I have here obser-
ved.

Then follows this Prayer.

' Domine Deus Salva-
 ' tor noster, qui es vera
 ' salus & Medicina, a quo
 ' omnis Sanitas & Medi-
 ' camentum venit, quiq;
 ' nos Apostoli documento
 ' instruis ut *languentes O-*
 ' *lei liquore Orantes tan-*
 ' *geremus*, respice propi-
 ' tius super hunc famu-
 ' lum tuum N. & quem
 ' languor curvat ad exi-
 ' tum, & virium defectus
 ' trahit ad Occasum, me-
 ' dela tuæ gratiæ *restituat*
 ' *in Salutem*. Sana quoq;
 ' quæsumus omnium me-
 ' dicator ejus febrium, &
 ' cunctorum languorum
 ' Cruciatus, ægritudinem-
 ' que, & dolorum omni-
 ' um dissolve tormenta,
 ' viscerumq; ac cordium
 ' interna Medica: Me-
 ' dullarum quoq; & Co-
 ' gitationum: Sana dif-
 ' crimina ulcerum, vani-
 ' tatumq; putredines e-
 ' vacua, Conscientiarumq; atq; plagarum obducito
 ' cicatrices veteres, immensasq; remove passiones:
 ' Carnis ac Sanguinis materiam reforma, delictorumq;
 cuncto

' O Lord God our Sa-
 ' viour, who art the true
 ' *Health and Medicine*,
 ' and from whom all
 ' *Health and Medicine* doth
 ' proceed: who also, by
 ' the *Instruction* of thy
 ' *Holy Apostle* hast taught
 ' us, that we *should anoint*
 ' *the Sick with Oil*, look
 ' down we beseech thee
 ' in mercy upon this thy
 ' Servant N: and whom
 ' his *weakness* has brought
 ' down to *Death*, and the
 ' *decay of his strength*
 ' draws towards his *End*,
 ' Let the power of thy
 ' *Grace restore to Health*:
 ' *Heal*, we beseech thee,
 ' *his Feavours*, &c —
 ' And let the *Holy Onction*
 ' of this Oil be the *Expul-*
 ' *sion of his present Sick-*
 ' *ness and Infirmary*, and
 ' the remission of all his
 ' Sins: Through.

cunctorum veniam tribue: sicq; illum tua pietas jugiter custodiat, ut nec ad Corceptionem aliquando Sanitas, nec ad perditionem nunc, Te auxiliante, perducatur Infirmis; sed fiat illi hæc Olei Sacri perunctio, morbi & languoris præsentis expulsio, atq; peccatorum omnium optata remissio: Per Dominum nostrum.

Then let the Priest give him the Communion of the Body and Blood of Christ: and if occasion be, let them repeat this seven days; "And the Lord shall raise him up; and I F he be in Sins, they shall be remitted.

The Priest ought also to say the Morning and Evening Service every day to the Sick Person, adding the Hymn; || "Christe Cælestis Medicina Patris; which is a Prayer entirely for the recovery of the Bodily Health.

|| See the Hymn, Cassan. Oper. p. 287.

This was the method of their Unction in Pope Gregory's Missal; and which I suppose shews that it had somewhat more than a bare respect to bodily Cures; indeed was, as I before affirm'd, especially designed for them. It were an easie matter to shew the very same to be the practice of the Greek Church at this Day; insomuch that * Arcudius himself could not dissemble it: But I shall close this with one Observation more which † Cassander has given us, that it was anciently the custom to ancint, not only the Elder Persons, but even Infants, after the same manner; not sure for the forgiveness of those remains of Sin which the former Sacraments had not sufficiently cleared, but for the same End for which they then did all others, the recovery of their bodily Health.

* Arcud de Sacram. Extr. Unct. l. 5. c. 5. de forma hujus Sacramenti.

† Cassandr. Oper. p. 289. where he also cites Cusanus for the same Remark.

ARTICLE XIII.

Of Marriage.

Vindicat. p. 70.

|| *Cassand.* Consult. Art. 13. de num. Sacram. in fine. De *Matrimonio* vero non modo *P. Lombardus* negavit in eo gratiam

conferri, sed longe post eum *Durandus* diserte inquit, *non esse Matrimonium univoce Sacramentum* sicut alia Sacramenta novæ legis, nam nec conferre gratiam non habenti, nec augere habenti; *non esse itaq; Sacramentum proprie ac strictè dictum* † Lib. 4. d. 2. l. C. p. 696. Fuit tamen *Conjugium* ante *Peccatum* institutum, non utiq; propter *Remedium*, sed ad *Sacramentum*. Et l. 26. l. A. Cum alia Sacramenta post peccatum & propter peccatum exordium *sumpserint*, *Matrimonii Sacramentum etiam ante, peccatum legitur institutum a Domino*.

* 4 Sent. d. 26. q. 3.

* *Durandus* in express terms declares, that forasmuch as it neither confers Grace where it is not, nor encreases it where it is, it cannot be a *Sacrament truly and properly so called*.

|| For his torrent of *Fathers*, *Bellarmin.* has been able to collect but six or seven, of

It is therefore evidently false to say, that *Lombard* is against me in this matter; and for the torrent of *Fathers* and || *Scripture* which he talks of, it would have been more to this purpose to have produced their Authorities, than thus vainly to boast of that which we certainly know he is not able to perform.

which not one to the purpose, nor any very ancient: And for the *Scriptures*, *Estius* one of the wisest of their own Party, is forced to confess; Cum igitur hujus Doctrinæ non possit ex *Scripturis* haberi probatio, saltem aperta & evidens; consequens est articulum hunc, *Matrimonii Sacramento gratiam conferri, unum esse ex traditionibus Ecclesiæ non Scriptis, & ad Verbum Dei non scriptum sed traditum pertinere.* 4 Sent. d. 26. Sect. 7. p. 61.

*

ARTI-

ARTICLE XIV.

Of *Holy Orders*.

IF the *Vindicator* be truly agreed with Me in this *Article*, He must then renounce the number of his *seven Sacraments*. I deny'd that there was any *Sign instituted by Christ, to which his Grace is annexed*: All the Authority *Imposition of Hands* has in Scripture, being only the Example of three or four places, where it was practis'd indeed, but no where commanded. I affirm'd that several of his own *Church* had declared it not to be *Essential to Holy Orders*, nor by consequence *the outward Sign of a Sacrament in them*. In a word, I said, that the *Grace* conferr'd was no *Justifying Grace*, nor therefore such as is requisite to make a *true and proper Sacrament*: To all which he has thought fit not to offer one word in Answer.

Vindicat. p. 71.

ART I-

ARTICLE 15, 16, 17, 18.

Of the Eucharist.

Vindicat. p. 72.

AS to the Business of the *Eucharist*, I had not entred on any Argument about it, had not *Monsieur de Meaux* here thought fit to lay aside the Character of an *Expositor*, to assume that of a *Disputant*.

For the words of *Institution*, which are the principal part of this Controversy, I propos'd two Arguments to confirm the Interpretation which our Church gives of them: One from the natural import of the words themselves; the Other from the intention of our Saviour in the institution of this Holy Sacrament. To the former of these the *Vindicator* thought he could answer somewhat; but for the latter, it has been urg'd chiefly since *Bullarmine's* time, and so our Author had nothing to say to it.

Ibid.

Pag. 73, 74.

For the former then he tells us, first, Of the *sincerity of my Attacque*; That the Bishop declared there *"was nothing in the words of Institution OBLIG-
ING them to take them in a figurative sense. To
"which I oppose only, That there are such Grounds in
"them for a figurative Interpretation, as NATU-
"RALLY lead to it.*" 'Tis true, I have not here us'd the very word *OBLIGED*, but yet in my proof I proceed upon such Grounds as I said would *NECESSARILY REQUIRE* a figurative
Inter-

Expos. Ch. of
Eng. p. 47.

Interpretation; which is much the same thing. And though I cannot tell what will Oblige Him to take those words in their true, *i. e.* figurative sense; yet if I have proved, "*That there are such Grounds in those words as Naturally, indeed necessarily, lead to it*; any reasonable Man would think, that joyn'd with the Other proof from the Reason of the thing it self, might be sufficient to Oblige him to acquiesce in it.

But we will examine his Process, which whether it argues more my *unsincerity*, or the falseness of their Interpretation, I shall leave it to the Reader to judg.

First; He confesses, as to my first Position, that the words themselves do *naturally* lead to a *figurative* Interpretation. "No Body, *saves he*, ever deny'd "but the words as they lie (without considering the "Circumstances and Practice of the Church, deliver- "ing the Interpretation of them down to us) *might* "possibly lead to a *figurative* Interpretation: Seeing the "like Expressions are frequently found in Scripture: "As for Example, *I am a Door, I am a Vine, &c.* "Which being alwayes taken by the Church in a *figu- "rative* sense, we should esteem him a Mad-man that "should think it possible after this, to perswade all "the World they ought to be taken in a *literal*. "And as it would be a madness to suppose all Man- "kind might in future Ages be so sottish, as to re- "nounce this *figurative* Interpretation of Jesus "Christ's being a Door, and a Vine, and fall so far "into the *literal* sense, as to believe him to be sub- "stantially present in them, and pay the utmost ado-
"rations

Vindicat. p. 73.

|| This is the Pretence of. Mr. Arnauld, and at large refuted by Mr. Claude in his answer to him; whose Works being in English, I shall refer the Reader, who desires to see the vanity of this Argument exposed, to what he has there said.

“*rations* to him there, set them up in Temples to be Adored, and celebrate Feasts in honour of them; || So we cannot but think it to be irrational to imagine, that if the Disciples and whole Church in all Nations, had been once taught these words, *This is my Body*, were to be taken in a *figurative sense*, it could ever have happen'd that the Visible Church in all Nations, should agree to teach their Children the *literal*, &c.

The meaning of which Discourse, if I understand it aright, is this Concession, That the words of *Institution* do in themselves as naturally lead to a *figurative Interpretation*, as those other Expressions, *I am a Vine, I am a Door*: And the only thing which makes the difference is, that the *Church*, as he supposes, has from the beginning interpreted the One according to the Letter, the Other in a figurative Acceptation.

“Secondly, As to my Argument, That if the *Relative This*, in that Proposition, *this is my Body*, referred to the Bread which our Saviour held in his Hand, the natural repugnancy there is betwixt the two things affirmed of one another, *Bread* and *Christ's Body*, will *NECESSARILY REQUIRE* the *figurative Interpretation*. This * Bellarmine, † Gratian, and others do confess, and the *Vindicator* himself seems contented with it: Only he

* *Hoc est impossibile quod Panis sit Corpus Christi*:

de Consecrat. d. 2. c. 55. p. 2393. in Gloss. † De Euch. l. 1. c. 1. p. 462. l. D. speaking of Carolstad's Opinion of the Eucharist; Scripsit, *says he*, Verba Evangelistæ, *Hoc est Corpus meum*, huic facere sensum, *Hic Panis est Corpus meum*, quæ sententia aut accipi debet tropice, ut *Panis sit Corpus Christi significative*, aut est plane absurda & Impossibilis; nec enim fieri potest, ut *Panis sit Corpus Christi*. Et l. 3. c. 19. p. 747. Non potest fieri ut vera sit propositio in qua *Subjectum* supponit pro *Pane*, *prædicatum* autem pro *Corpore Christi*, &c.

believes

believes, *That all my Logic will never be able to prove that the Pronoun THIS must necessarily relate to (Panis)*

* *Bread, and not to (Corpus) Body.* How far my Logic has been able to do this, I must leave it to others to determine; but for the *Vindicator's* satisfaction, I do assure him, that *Bellarmino* looks upon it to be *Good Logic*. And because it is in the middle of the citation I referred to, and which he has almost intirely transcribed, excepting only the part I am now speaking of, I will not charge him with *unsincerity* in the omission, but I must needs say 'twas indiscreet to put the issue of the Question upon what his *Cardinal* had so freely confessed: † "*The Lord. says he, took Bread in his hands, and blessed it, and gave it to his Disciples, and said of it, This is my Body: Therefore he took BREAD, and blessed BREAD, and gave BREAD to his Disciples, and said of BREAD, This is my Body.* And in ∴ another place, arguing against this very Opinion of the *Vindicator*, That *THIS* in that proposition belongs to *BODY*, not the *BREAD* which he held in his hand; says, "*That if a Man points with his finger to a thing whilst he utters a pronoun demonstrative, 'twere absurd to say that any thing else should be referred to, but that thing.* Our Lord took Bread, and reaching it out to them, said, Take, Eat, *THIS* is my Body; He seems to have pointed to the *BREAD*; and therefore must have shewn some certain thing, even before the other words were pronounced.

*In the *Æthiopian Church* they give the Holy Eucharist with this Explication, *Hic Panis est Corpus meum.* *Ludolphi Hist.* l. 3. c. 5. n. 56.

† *Bellarmino* de Euchar. l. 3. c. 19. p. 746. *Lit. D. Dominus accepit in manibus panem, eumq; benedixit, & dedit discipulis & de eo ait, Hoc est Corpus meum. Itaq; panem accepit, panem benedixit, panem dedit, & de Pane dixit, Hoc est corpus meum.*

∴ *Id. l. 1. c. 11. p. 517. Lit. B. Siquis dixerit aliquid o-*

stendat, dum Pronomen effert, valde absurdum videtur dicere Pronomine illo non demonstrari rem præsentem. Atqui Dominus accepit *Panem*, & *illum* porrigens ait, *Hoc est Corpus meum*; videtur igitur demonstravisse *Panem*. Neq; obstat quod propositio non significat nisi in fine totius prolationis. Nam etsi ita est de propositione quæ est Oratio quædam, tamen demonstrativa pronomina mox indicant certum aliquid, etiam antequam sequantur cæteræ voces. Et sane in illis verbis, *Bibite ex hoc omnes*, valde durum est non demonstrari, *id* quod *Erat*, sed *id* tantum quod futurum erat.

From which put together, I think we may frame this Argument:

If the Relative *THIS*, in that Proposition, *This is my Body*, belong to the *Bread*, so that the meaning is, *This Bread is my Body*, then it must be understood *Figuratively*, or 'tis plainly *absurd and impossible*:

But the relative *This* in that proposition, *This is my Body*, does belong to the *Bread*, forasmuch as Christ took *Bread*, and blessed *Bread*, and gave *Bread* to his Disciples, and therefore said of *Bread*, *This is my Body*: Therefore

That proposition, *This is my Body*, must be understood *figuratively*, or 'tis plainly *absurd and impossible*.

How far the *Vindicator* will approve this *Logick*, I cannot tell; but the first *proposition* is their common concession, and he himself seems contented with it. The second is *Bellarmin's* own grant, nay what he contends for, and indeed what the connexion of the Words do evidently require: And then for the *conclusion*, I believe a very little *Logick* will be enough at any time to make good the sequel of it.

Vind. p. 75.

But the *Vindicator* has an Exception against all this, and tells us, "*That it will all argue nothing against them, unless I beg the Question, and suppose that no real change was made by those words.* I presume it is as much a *begging of the Question* for him to suppose there was, as for me that there was not. We do not now enquire how to expound the *Proposition*, supposing there were such a change made as they imagine; but the *Question* is, *Whether these Words do necessarily imply any such change*, nay, rather do not oblige us to take them in a *figurative sense* to shew that there is none?

How

However he is resolved he will *suppose* the Question first, and then prove it, tho' I must not. "*We will suppose*, says he, *and that not incongruously, That our Blessed Saviour in changing the Water into Wine, might have made use of these words THIS IS WINE, or LET THIS BE WINE.* I hope he does not look upon these two to be one and the same. But in short, If our Saviour had said *Let this be Wine*, the meaning must have been, *Let this which is now Water become Wine.* If he had said, *This is Wine*, and the conversion not yet made, it would have been false: If after the conversion, no more than this, *This that is contained in these Pots is Wine*; or, *This which before was Water, now is Wine.*

And so in the point before us; had our Blessed Saviour said, *LET THIS BE MY BODY*, and a conversion had been thereupon as truly made, as of the *Water* into *Wine*, we should have made no doubt, but that it was a command for that which before was *Bread* to become *his Body*. If we take the Words as they are, *THIS IS MY BODY*, and no conversion made before they were pronounced, the Proposition in the literal sense must plainly be false. If a real conversion had first been made, as when the *Water* was turned into *Wine*, then would it signify no more than this, *This which before was Bread, is now my Body.* So that all this will as little avail him, as he says the other did us, unless he also *beg the question*, and suppose a real change made by these words, which he knows is the very thing which we deny; as we shall have reason to do, till they can prove that what we are sure was *Bread*, is converted into the *Body of Christ*.

And thus much for his *disputing*; Before he enters on an Examination of those Authorities I produced to

Vindicat. p 77,
78, 79, 80.

shew the novelty and uncertainty of *Trans-substantiation*, he is willing to state the Case, and to that end would fain know what we mean when we say, that "*Christ is not Corporeally present in this Sacrament :*" "*Or how that which is not the thing it self, is yet more than a meer figure of it.*" In answer to which, I shall need seek no further than those Testimonies I before alledged out of the publick Acts of our Church to satisfy him. Our Catechism affirms, "*That the inward part, or thing signified in this Holy Supper, is the BODY AND BLOOD OF CHRIST, which are VERILY AND INDEED taken and received by the faithful in the Lord's-Supper :*" And the meaning of it our 28th || Article expounds thus ; "*The Body of Christ is given, taken, and eaten in the Lord's Supper, ONLY AFTER A SPIRITUAL AND HEAVENLY MANNER ; and the means by which this is done, is FAITH. So that to such as rightly, and worthily, and with Faith receive the same, The Bread which we break, is, as St. Paul declares it, The Communion of the Body of Christ, and the Cup of Blessing which we bless, The Communion of the Blood of Christ.*" In a word ; We say, that the faithful do really partake of Christ's Body after such a manner, as those who are void of Faith cannot, tho' they may participate the Outward Elements alike ; Whom therefore our Church declares, "** To receive only the Sacrament of the Body and Blood of Christ, but to be no way partakers of Christ ; but rather as St. Paul again says, to Eat and Drink their own Damnation, not discerning the Lords Body.*"

See the Church
Catechism.

|| Article 28.

* Article 29.

* † See the
Appendix. N.
V. in which St.
Chrysostom
gives the very
same account
of it.

* † These are the Words of our Church ; and the meaning is clearly this : Christ is really present in this Sacrament, inasmuch as they who worthily receive it, have thereby really convey'd to them our Saviour Christ, and

and all the benefits of that *Body and Blood*, whereof the *Bread and Wine* are the *outward Signes*. This great effect, plainly shews it to be more than a mere *Figure*; yet is it not his *Body* after the manner that the *Papists* imagine, “† *Christ's Body being in Heaven, and*
 “*not on the holy Table; and it being against the truth of*
 “*Christ's natural Body, to be at one time in more places*
 “*than one.*”

† Rubrick as
 the end of the
 Communion
 Office.

The Sacramental *Bread and Wine* then remain still in their very *natural Substance*; nor is there any *corporal Presence* of *Christ's natural Flesh and Blood* at the holy *Altar*. The *Presence* we allow, is *Spiritual*, and that not only as to the *manner of the Existence* ||, which the *Vindicator* seems to insinuate (for we suppose it to be a plain *Contradiction*, that a *Body* should have any *Existence* but what alone is proper to a *Body*, i. e. *Corporal*) but as to the *nature of the thing it self*; and yet it is *Real* too: The *Bread* which we receive, being a most *real and effectual Communion* of *Christ's Body*, in that *Spiritual and Heavenly* manner which *St. Paul* speaks of, and in which the *Faithful* by their *Faith* are made partakers of it.

|| Vindicat. p.
 77, 78.

That this Exposition is agreeable to the Doctrine of the Ch. of England, the Authorities already cited, shew.
 See also the

Homily concerning the Sacrament, part 1. p. 283. &c. and the same is the *Explication*, which all the other *Protestant Confessions* have given of it; as is evident by the *Collation* of them made by *Bishop Cofins*, in his *History of Transubstantiation*, cap. 2. where he has set down their *Words at large*, p. 6. &c.

Thus does our *Church* admit of a *real Presence*, and yet †, neither take the *Words* of *Institution* in their *literal Sense* *, and avoid all those *Absurdities* we so justly charge them with. As to the *Authorities* of their own *Writers*, which I alledged to shew that the *Doctrine of Transubstantiation* had no *Grounds*, neither in *Scripture* nor *Antiquity*: He is content to allow that the *Scriptures* are not so plain in this matter, but

† Vindic. p. 80.

* Ibid. p. 79.

Vind. p. 80, 81. but that it was necessary for the Church to interpret them in order to our understanding of it. And for Antiquity, he desires us to observe, 1st, "That the Council of Trent having in the first Canon, defined the true, real, and substantial Presence of the Body and Blood of Jesus Christ in the most holy Sacrament, brings this Transubstantiation, or Conversion of one Substance into another, as the natural Consequence of it. Can. 2. If any one shall say, That the Substance of Bread and Wine remains in the most holy Sacrament of the Eucharist, together with the Body and Blood of our Lord Jesus Christ, and shall deny that wonderful and singular Conversion of the whole Substance of the Bread into the Body, and of the whole Substance of the Wine into the Blood, the Species of Bread and Wine only remaining; which Conversion the Catholick Church does most aptly call Transubstantiation, let him be Anathema.

Ibid, p. 82.

Self 13. Can. 2.

¶ Can. 1.

The design of the Council in which Canon is evidently this, To define not only the real and substantial Presence of Christ in the Eucharist, against the Sacramentaries, which before was done ||; but also the manner or mode of his Presence, against the Lutherans, in two Particulars; 1st, Of the Absence of the Substance of the Bread and Wine. 2^{ly}, Of the Conversion of their Substance into the Body and Blood of Christ, the Species only remaining. But this the Vindicator will not allow, but advances an Exposition so contrary to the design of the Council, and Doctrine of his Church, that it is wonderful to imagine how he could be so far deceived himself, or think to impose upon others so vain and fond an Illusion.

Vindicat. p. 83.

"It is manifest, says he, that the Church does not here intend to fix the manner of that Conversion, but only to declare the matter, viz. That the Body and Blood

*

"of

"of *Jesus Christ* becomes truly, really, and substantially
 "Present; the Bread and Wine ceasing to be there truly,
 "really, And substantially Present, tho' the Appearances
 "thereof remain. Now this is so evidently false, that
 Suarez doubts not to say 'tis *HERESI* to affirm it,
 "Forasmuch, says he, as the Council not only determines
 "the Presence of Christ's Body and Absence of the
 "Substance of the Bread, but also the true Con-
 "version of the one into the other; thus establishing, not
 "only the two former, but this last also as an Article of
 "Faith.

See Suarez ci-
 ted below.

Our dispute therefore, is not only, as this Author
 pretends, about the real Presence of Christ's Body, and
 Absence of the Substance of the Bread, which he calls the
 thing it self; but also about the Manner, how *Jesus*
Christ is Present; viz. Whether it "be by that WON-
 "DERFUL and singular CONVERSION which
 "their Church calls so aptly TRANSUBSTANTI-
 "ATION? Now this being that we are to enquire
 into, let us see whether the Authorities I have brought,
 have not the force I pretend against their Tenents.

Vid. *cap. 83.*

And *I. LOMBARD* writing about this Conver-
 sion, plainly shews it to have been undetermined in
 his time. For having first asserted the real Presence
 in this Sacrament, and the change which he supposed
 was made upon that account: He goes on to that
 which the † *Vindicator* is pleased to call a *Scholastic*
Nicety; and it was indeed at that time no other, tho'
 since become a matter of Faith, viz. What kind of
 Conversion is there made? Whether formal or substan-
 tial, or what else? And for this, he tells us freely, He
 is not able to define it: That some have thought it to be

† Vind. p. 92.

Lombard. l. 4.
d. 11. lit. A. p.
736. De modis
Conversionis.
Si autem qua-
ritur qualis

fit illa Conversio, an formalis, an substantialis, vel alterius generis, definire non susti-
neo: Quibusdam esse videtur substantialis, &c.

a *SUBSTANTIAL CHANGE*; but for his part, he will not undertake to determine it.

¶ Dicendum, *scilicet* Scotus, quod Ecclesia declaravit istum intellectum esse de veritate fidei. Si quæras, quare voluit Ecclesia eligere istum intellectum ita difficilem huius

Articuli, cum verba Scripturæ possint salvari secundum intellectum facilem, & veriorum secundum apparentiam; Dico quod eo spiritu expolitæ sunt Scripturæ, quo conditæ. *Sec. 4. Sent. d. 11. q. 3. p. 63.*

* And before, in Sect. Quantum ergo, He profess'd, *Principaliter autem videtur me movere, quod sic tenet Romana Ecclesia.*

In a Word, Bellarmine himself cites Scotus for this Opinion: "*Non extare locum ullum Scripturæ, tam expressum, ut sine Ecclesiæ declaratione evidenter cogat Transubstantiationem admittere.* Bell. de Euch. l. 3. c. 23. p. 767. L. D.

† And again, p. 768. L. A. Unum tamen addit Scotus, quod minime probandum est, *Ante Lateranensæ Concilium non fuisse dogma fidei Transubstantiationem.*

Vind. p. 88.

* Suarez in 3 part. D. Th.

vol. 3. dis. 30.

Sect. 1 p. 593.

Sacramentum

Eucharistiæ

conficitur per

veram conversionem Panis

& Vini in Corpus

& Sanguinem

Christi.

Hæc assertio est de fide:

Nam licet sub his verbis non habeatur in Scrip-

tura, ea tamen docet Ecclesia ab Apostolis edocta;

docens simul ita esse intelligenda

Verba formæ & in vero sensu eorum hanc veritatem contineri. *And then p. 594. col.*

2. adds, 1. Ex hac Fidei Doctrina, colligitur corrigendos esse Scholasticos qui hanc

Doctrinam de Conversione hac, seu de Transubstantiatione, non admodum antiquam esse

dixerunt, inter quos sunt Scotus & Gabriel Biel, lect. 41. in Can. Sc. *And then, 2do*

infero, *Siquis consueatur præsentiam corporis Christi, & absentiæ Panis, neget tamen*

veram Conversionem unius in aliud, in HÆRESIN labi, quia Ecclesia Catholica,

non solum duo priora, sed etiam hoc tertium definit ac docet.

The same is, 3ly, affirmed by * *SUAREZ* of *GABRIEL*, and confess'd by the *Vindicator*; who also, contrary to his pretences, calls this manner of *Conversion*, an *Assertion*, that is, of *Faith*; tho he confesses, *it is not expressly to be found in Scripture*, but deduced thence by the *Interpretation of the Church*. Nay, so opposite is he to the Opinion and Pretences of this Man, that he declares in this very place,

which

which our good Author examined ; but admldst all his sincerity, overlook'd this passage, as not much for his purpose ; " *That if any one should confess the real Presence of Christ's Body, and Absence of the Bread, and yet deny the true CONVERSION of the one into the other, he would fall into HEREST; soasmuch as the Church has defined, not only the two former, but also the third likewise.* But

4thly, The Prevarication of our Author in the next Citation is yet more unpardonable. I affirmed, " *That Cardinal Cajetan acknowledged, That had not the Church declared her self for the proper sense of the Words, the other might with as good reason have been received.* This he says, is false; for that Cajetan says " *no such thing; nay, rather the contrary, as will appear to any one who reads that Article: And then with wonderful assurance, begins a rabble of Citations nothing to the purpose, in the very next words to those in which mine end.*

Vind. p. 86.

" *For the better clearing of this Doctrine, says Cajetan, we must know, That as to the Existence of Christ's Body in the Eucharist, there is nothing to be had expressly from the Authority of the holy Scripture, but the words of our Saviour, saying, This is my Body. For it must needs be that these words are true; and because the Words of Scripture may be expounded two ways, either Properly, or Metaphorically; the first Error was of those who interpret*

Cajetan in 3. D. Th. q. 75. art. 1. p. 130. Col. 1. In comment. circa præsentis & sequentium Articulorum Doctrinam, pro claritate & ampliari intellectu difficultatum, sci-

endum est ex Autoritate S. Scripturæ de Existencia Corporis Christi in Sacramento Eucharistia, nihil aliud haberi expresse, nisi verbum Salvatoris dicentis, Hoc est Corpus meum; Oportet enim Verba hæc vera esse. Et quoniam verba sacra Scripturæ, exponuntur dupliciter, vel Proprie vel Metaphorice; Primus Error circa hoc fuit Interpretantium hæc Domini Verba Metaphorice; quem magister Sent. l. 4. d. 10. Tractat Qui & hoc Articulo reprobatur. Et constitit VIS Reprobationis in HOC, Quod verba Domini intellecta sunt ab ECCLESIA Proprie, & PROPTEREA oportet illa verificari proprie. Habemus igitur ex veritate verborum Domini in sensu proprio, &c. Cited by the Vindicator.

" these words *Metaphorically*, which is rejected in this
 " *Article*. And the force of the Rejection consists in this,
 " That the words of our Saviour have been understood in
 " their proper Sense by the Church, and therefore must
 " be properly true.

This the *Vindicator* was pleased to pass by, tho' the
 very next words to those he cites: Nay, to say, That
Cajetan had no such thing in that *Article*; and appeal
 to any that should read it, for the truth of it. Should
 a *Protestant* have done this, he would, I believe, have
 found out a great many hard Names for him, to testi-
 fie his Zeal against Falshood and Un sincerity, and
 shew what a kind of Religion that must be, that is *not*
maintainable without such sinister doings: But I shall
 remit him wholly to the Reader's Censure, and his own
 Conscience for Correction.

Vind. p. 222.
 Vindic. p. 88.
 See p. 64.
 As for my last Assertion, " That *Transubstantiation*
 " was no matter of Faith, till the Council of Lateran,
 " 1200 years after Christ: They are the very words
 of *Scotus* cited by *Bellarmino*, and all his *Sophistry* will
 not be able to prove that they make but little for my
 purpose.

Thus, notwithstanding all the little Endeavours of
 the *Vindicator*, to evade the truth of those Concessions
 made by the greatest of his own Communion in fa-
 vour of our Doctrine, my Argument still stands good
 against them; and *Transubstantiation* appears to have
 been the monstrous Birth of these last Ages, unknown
 in the Church for almost 1200 years. For what remains
 concerning the Adoration of the Host, since he has
 thought fit to leave my Arguments in their full force;
 I shall not need say any thing in defence of that, which
 he has not so much as attempted to destroy.

ARTICLE XIX.

Of the Sacrifice of the Mass.

IF I affirmed, *The Sacrifice of the Mass* to be one of those Errors that most offends us; I said, no more than what the *Church of England* has always thought of it: And had the *Vindicator* pleased to have examined my Arguments, instead of *admiring* them, he would perhaps have found I had reason to do so.

Vindic. p. 94.

* * The *Council of Trent* affirms, "That the *Mass* is a true and proper Sacrifice offered to God, a Sacrifice not only of Praise and Thanksgiving, nor yet a bare Commemoration of the Sacrifice offered on the Cross, but truly Propitiatory for the Dead and the Living, and for the Sins, Punishments, Satisfactions, and other Necessities of both of them. † A Sacrifice wherein the same Christ is now offered without Blood, that once offer'd himself in that bloody Sacrifice of the Cross, the same Sacrifice, the same Offerer; Christ by his Priests now, who then did it by himself, offering himself, only differing in the manner of Oblation.

Concil. Trid. Sess. 22. p. 196. de missa.

* Canon. 1. Siquis dixerit in Missa non offerri Deo verum & proprium Sacrificium, aut quod offerri non sit aliud, quam nobis Christum ad manducandum dari, Anathema sit.

Siquis dixerit Missæ Sacrificium tantum esse laudis & gratiarum actionis, aut nudam commemorationem Sacrificii in Cruce peracti, non autem Propitiatorium, vel soli prodesse sumenti, neque pro Vivis & Defunctis, pro peccatis, penis, satisfactionibus, & aliis necessitatibus offerri debere, Anathema sit.

* Canon. 3.

† Ibid. Cap. 8. p. 197. Una eademque est Hostia, idem nunc offerens Sacerdotum Ministerio qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa.

This is in short, what their *Council* has defined as to this *Mass-Sacrifice*, and what we think we have good reason to be offended at. That there should be any true and proper Sacrifice, truly and properly Propitiatory, after that of the Cross; that Christ who once offer'd

Of the Sacrifice of the Mass:

fer'd up himself upon the Tree for us, should again be brought down every day from Heaven, to be sacrificed a new in ten thousand places at a time on their *Altars*: And by all these things so great a dishonour done to our Blessed Lord, as most evidently there is, and our Writers have unanswerably proved, in the whole design, Practice, and Pretences of it.

Vindicat. ib.

How little the Doctrine of the *real Presence*, as understood by the Church of England, will serve to support this Innovation, is at first sight evident from the Exposition I before gave of it. That those who are ordained *Priests*, ought to have power given them to Consecrate the *Sacrament* of the *Body* and *Blood* of *Christ*, and make them present in that holy *Eucharist*, after such a manner as our Saviour appointed, and as at the first Institution of this Sacred Mystery they certainly were, this we have always confessed; and our || *Rituals* shew that our *Priests* accordingly have such a Power, by *Imposition of Hands*, conferred on them. But that it is necessary to the Evangelical Priesthood, that they should have power to offer up *Christ truly* and properly, as the *Council of Trent* defines, this we deny; and shall have reason to do so, till it can be proved to us, that their *Mass* is indeed such a Sacrifice as they pretend, and that our Saviour left it as an *Essential* part of their *Priesthood* to offer it.

In the ordering of Priests when the Bishop imposes his hands, he bids him be a faithful Dispenser of the Word of God, and of his Holy Sacraments: And again, when he delivers him the Bible, Take thou Authority to Preach the Word of God, and to minister the Holy Sacraments, &c. Sparrow Collect. p. 158.

the Holy Sacraments, &c. Sparrow Collect. p. 158.

Vindic. p. 95.

For the rest, If with the *Council of Trent*, he indeed believes the *Mass* to be a *true and proper Sacrifice*, he ought not to blame us for taking it in that Sense in which they themselves understand it: For certainly, it is impossible for words to represent a Sacrifice more

strictly

strictly and properly, than the Council of Trent has defined this.

ARTICLE XX.

Of the Epistle to the Hebrews.

TO elude the authority of this *Epistle*, the *Vindicator*, after *Monsieur de Meaux*, thinks it sufficient to tell us, "That they understand the word *Offer* when they apply it to the *Mafs*, in a larger signification than what the *Apostle* there gives it; as "when we are said to *offer* up to God whatever we *present before him*: And that 'tis thus they pretend "to offer up the *Blessed JESUS* to his Father in "the *Mafs*, in which he vouchsafes to render himself *present before him*."

That this is to prevaricate the true meaning of that phrase, the Doctrine of the foregoing Article plainly shews. If *Christ* be in the *Mafs* a true and proper *Sacrifice*, as was there said, it will necessarily follow that then he must be truly and properly sacrificed: || And one essential Propriety, and which they tell us distinguishes a *Sacrifice* from any other *Offering*, being the true and real destruction of what is offered: inasmuch that where there is not a true and proper destruction, neither can there be, as they themselves acknowledge, a true and proper *Sacrifice*: It must be evidently false in these men to pretend, that by *Offering* in this matter is meant only a presenting of *Christ* before God, and not a real change and destruction of his Body offered by them.

Vindicator. p. 96, 97.

Mr. de M's Exam.
p. 31.

Vindicator. p. 96.

|| *Sacrificium* vel in *reale*, vel in *realem* *officiationem* exigat, quando in *Occisione* ponitur *Essentia* *Sacrificii*.
Bellarmin. de *Mist.* l. 1 cap. 27. p. 1663. A.

If

If in this *Exposition* of their *Doctrine* we do indeed misunderstand the meaning of it, we must at least profess it to be so far from any wilfull mistake, that we do no more than what their greatest men have done before us : And indeed it still seems most reasonable to us, that either this Sacrifice is no true and proper Sacrifice, as they say it is ; or it is truly and properly offer'd, as we affirm they understand it to be.

ARTICLE XXI.

Reflections upon the foregoing Doctrine.

Vindicat. p. 97.

IF my *Reflections* in this *Article* be but as good, as my *Exceptions* in the foregoing have been just, against their *Doctrine* ; what the *Vindicator* has said to these here, will I believe be found as little to the purpose, as what he endeavoured to reply to those before.

Tho' Christ be acknowledged to be really present after a *Divine* and *Heavenly* manner in this *Holy Eucharist*, yet will not this warrant the *Adoration* of the *Host*, which is still nevertheless only *Bread* and *Wine*, from being what our *Church* censures it, *Idolatry* to be abhorred of all faithful *Christians* ; nor will such a real presenting of our Blessed Lord to his Father, to render him propitious to us, make the *Eucharist* any more than a *metaphorical*, not a true and proper propitiatory Sacrifice.

If these men please to fix upon us any other notion of the *Real Presence* than what has been said, and which alone our *Church* allows of ; we are neither concerned

Rubrick about kneeling at the end of the Communion.

cerned in the Doctrine, nor shall we think our selves at all obliged to answer for those consequences they may possibly draw from it.

ARTICLE XII.

Communion under both Species.

TO prove the lawfulness of their *denying the Cup to the Laity*, the *Vindicator* advances three Arguments from the publick Acts of our own Church: The 1st. false; The 2^d. both false and unreasonable: The 3^d. nothing to the purpose. Vindicat. p. 98.

1st. He says, the Church of England allows the Communion to be given under one species in case of Necessity: Art. 30. This is FALSE; The Article establishes both Kinds; and speaks nothing at all of any Case of Necessity, or what may, or may not be done on that account. "The Cup of the Lord is not to be denied to the Lay-people, for both the parts of the Lords Sacrament, by Christ's Ordinance and Commandment, ought to be administred to all Christian Men alike."

See Art. 30.
Sparrow's
Collect. pag.
102, and 219.

2^{dly}. "Edward the sixth, he says, in his Proclamation before the Order of Communion, ordains, That the Sacrament of the Body and Blood of our Saviour Jesus Christ, should from thenceforth be commonly delivered and administred unto all Persons within our Realms of England and Ireland, and other our Dominions, under both kinds, That is to say of Bread and Wine, except necessity otherwise require."

This

See Sparrow's
Collect. p. 17.

This, as it is thus alledged by the *Vindicator*, is both *False* and *Unreasonable*: *F A L S E*, for that *Edward* the 6th in that *Proclamation* does not ordain any such thing, but only says, That "*Forasmuch as in his High Court of Parliament lately holden at Westminster, this was ordain'd, viz. That the most blessed Body and Blood of our Saviour Christ, should from thenceforth be commonly Administred to all persons under both kinds, &c.*" He for the greater Decency, and Uniformity of this Sacred *Eucharist*, now thought fit to appoint the following Form and Order for the *Administration* of it.

|| Note, That this order of Communion was the first thing of this kind that was done after the Reformation;

The Mass was yet left remaining; and *Edward* the 6th afterwards published two other Books, in which were considerable Alterations, and where there is no mention of any thing of this kind.

|| It is in the next place *UNREASONABLE*, to argue as to the present state of the *Church of England*, from what was allow'd only, and that in case of necessity too, in the very first beginning of the *Reformation*.

It was indeed the singular Providence of God, That in the 2d year of that Excellent Prince, things were so far Reformed from those long and inveterate Errors, in which the Ignorance and Superstition of Several Ages had involved the Church, That they had allowed, nay, commanded the *Holy Sacrament* to be given under both kinds, when for so many years it had been received only under one. But that labouring still under their former prejudices, they should in case of Necessity permit that, which had been the universal practice of the Church, without any necessity at all before; this is neither to be admired in them then, nor is it *reasonale* to urge it against us now.

His

His 3d Argument is not only *Unreasonable* upon the account we have now said; but were it never so proper, is absolutely *nothing to the purpose*. In the *Rubrick*, at the end of the same *Order of the Communion*, there is this Remark:

“Note that the Bread that shall be consecrated;
 “shall be such as heretofore hath been accustomed;
 “and every of the said consecrated Breads shall
 “be broken in two pieces at the least, or more by
 “the discretion of the Minister, and so distributed
 “And men must not think less to be received
 “in part than in the whole, but in each of
 “them the whole Body of our Saviour Jesus Christ.

Sparrow's Col-
 lect. p. 24.

The meaning of which *Rubrick* is very plain; That whereas the people who had hitherto been accustomed to receive the *Wafer entire*, were now to have but a part of it given to them; to prevent any mis-conceits upon that account, as if because they did not receive the whole *Wafer* as they were wont to do, they did not receive the whole *Body*, i.e. the *Flesh of Christ*, (for as to the *Blood*, that they received afterwards in the *Cup*;) It was thought fit for the prevention of this scruple, to tell them, “That they must not think less to be received in part than in the whole, but in each of them the whole *Body of Jesus Christ*; which what it makes for their denial of the *Cup to the Laity*, I cannot very well apprehend.

And now how well this Author has proved it to be the *Doctrine of the Church of England*, to dispence with the *Cup* in the *Holy Eucharist*, in case of necessity, I shall leave it to any indifferent person to judge. Tho' after all, did we indeed, as some others do, believe that

Concil. Trid.
Sess. 21. Can.
1, 2.

that the Church had power to do this; How will this excuse them, who without any *necessary* or but *reasonable* cause deny it to the people altogether; and damn all those that will not believe "*they had not only power, but just cause and reason so to do?*" And why will it not as well follow, that they may take away if they please *the whole Sacrament* from them, and Damn all those that will not believe *that they had just cause and power to do this too*; since even that in *Case of Necessity* may be dispensed with; and whilst there is no neglect or contempt of it, prove neither damnable nor dangerous?

 PART

27

PART III.

ARTICLE XXIII.

Of the Written and Unwritten Word.

AS to this Article, there is indeed an Agreement between *Monsieur de Meaux* and *Me*, so far as We handle the Question, and keep to those general terms, *Of the Traditions being universally received by all Churches, and in all Ages*; for in this Case We of the Church of England are perfectly of the same Opinion with them, and ready to receive whatever we are thus assured to have come from the Apostles, with a like Veneration to that we pay to the *written Word* it self. But, after all this, there is, as the *Vindicator* observes, a very material difference betwixt us, *viz.* Who shall be judge when this *Tradition* is *Universal*?

Vind. p. 100.

He tells us, "*they rely upon the judgment of the present Church of every Age, declaring her sense, whether by the most General Council of that Age, or by the constant practice, and uniform voice of her Pastors and People.*" And this is that to which he conceives every private person and Church ought to submit, without presuming to examine how ancient that *Tradition* does appear to be, or how agreeable it is to the *Written Word of God*.

Vind. ibid.

Now here we must own a dissent as to this method of judging of *Traditions*, for these two reasons :

1. Because whether there were any such particular Doctrine or Practice received by the Primitive Church, is a *matter of fact*, and as such is in many cases distinctly set down by such Writers as lived in or near that *first Age of the Church*. Now where the case is thus, the Accounts that are given by these Writers, are certainly to those who are able to search into them, a *better Rule* whereby to judge what was an *Ancient Doctrine and Tradition*, than either the *Decree of a Council of a latter Age*, or the *Voice and Practice of its Pastors and People*. For let these agree as much as they will in voting any *Doctrine or Practice* to have been *Primitive*, yet they can never make it pass for such among wise and knowing Men, if the *authentick Histories and Records* of those times shew it to have been otherwise. And this being plainly the case as to several instances decreed by the *Councils*, and practised by the *Pastors and People* in the *Roman Church*; we cannot look upon her late Decrees and Practices to be a good or a safe Rule for judging of the *Antiquity or Universality of Church-Traditions*. But

2. There is yet a more cogent Reason against this *Method*, which is, that it is apt to set up *Tradition* in competition with the *Scriptures*, and to give this *Unwritten Word* the upper hand of the *Written*.

For, according to this *Method*, if the *Church* in any Age, does but decree in *Council*, or does generally *Teach and Practice* any thing as an ancient *Tradition*, then this must obtain and be of force with all its Members, tho' many of them should be perswaded that they cannot find it in, nay, that it is contrary to the *Written Word of God*.

Now this we cannot but look upon as an high affront to the *Holy Scriptures*: And let them attribute as much as they please to the *Decrees and Practices* of their Church,

Church, We cannot allow that any particular Church or Person, should be obliged upon these grounds to receive that as matter of Faith or Doctrine, which upon a diligent and impartial search appears to them not to be contained in, nay, to be contrary to the written Word of God. In this Case we think it reasonable that the Church's Sentence should be made void; and the Voice of her pretended Traditions be silenced by that more powerful one of the lively Oracles of God.

ARTICLE XXIV, XXV.

Of the Authority of the Church.

IN the two next Articles, concerning the Authority of the Church, I was willing to allow as much, and come up as near to *Monf. de Meaux*, as Truth and Reason would permit. This it seems made the *Vindicator* to conceive some great hopes from my Concessions. But these his hopes are soon dashed, when he finds me putting in some Exceptions, and not willing to swallow the whole Doctrine, as it is laid down in the *Expofition*. Now the Exceptions that seem most to offend him, are these.

Vind. p. 101.

1. That the Church of Rome should be taken for a particular, and not the Catholick Church.

2. That She should be supposed as such, either by Error to have lost, or by other means to have prevaricated the Faith, even in the necessary points of it.

3. That any other Church should be allow'd to examine and judge of the Decisions of that Church.

4. That it should be left to private or individual Persons to examine and oppose the Decisions of the whole Church;

Church, if they are evidently convinced that their private belief is founded upon the *Authority of God's Holy Word*.

Vindi. p. 103.

These are the Exceptions, at which he is the most offended: The 1. of these, he calls an Argument to elude the *Authority of the Church of Rome*; and to shew the Fallacy of it, he thinks it sufficient to say, "That they do not take the *Church of Rome*, as it is the ' *Suburbican Diocess*, to be the *Catholick Church*, but all " *the Christian Churches in Communion with the Bishop of* " *Rome*. Now if this, in truth, be that which they mean, when they stile the *Church of Rome* the *Catholick Church*, then surely every other *National Church* which is of that Communion, has as good a title to the name of *Catholick*, as that of *Rome* it self. For seeing it is the Purity or Orthodoxy of the Faith, which is the bond of this Communion, this renders every *distinct Church* professing this Faith, equally *Catholick* with the rest; and reduces the *Church of Rome*, as well as others, within its own *Suburbican Diocess*, and so makes it only a *particular*, not the *Universal Church*.

But now, should we allow the *Church of Rome* as great an extent as the *Vindicator* speaks of, and that it were proper to understand by that name, all those *other Churches* which are in *Communion* with her; yet all this would not make her the *whole* or *Catholick Church*, unless it could be proved, that there was no other *Christian Church* in the World besides those in *Communion* with her; and that all *Christian Churches* have in all Ages profess'd just the same Faith, and continued just in the same Worship as She hath done. And this we conceive will not easily be made out with reference to the *Grecian, Armentian, Abassine Churches*; all which have plainly for several Ages differed from the *Church of Rome*, and those in her *Communion*, in points relating

both

both to Faith and Worship: So that in respect of these and the like *Christian Churches*, which were not of her *Communion*, She could not be looked upon as a *Universal*, but only as a *Particular Church*.

Now if this be so, then the *Vindicator* himself allows, Vind. p. 102.
 2dly, That a *Particular Church*, may either by *Error* lose, or by *other means prevaricate* the *Faith*, even in the *necessary points* of it. Indeed that promise of our Saviour, *That the gates of Hell should not prevail against his Church*; Matt. 16. 18.
 seems on all hands acknowledged, to refer to his *whole Church*, not to any one *particular Branch* or *Portion*. And therefore, tho the *particular Church* of Rome should have fallen into gross Errors both in matters of Faith and Practice; yet the *Catholick Church* of Christ may still, as to other of its members, retain so much Truth and Purity, as to keep it from falling away, or being guilty of an intire Infidelity. And then for the

3d. Exception, The allowing any other *particular Church* to examine and judg of the Decisions of this *Church* of Rome: If She her self be but a *particular Church*, and has no more Command or Jurisdiction over the Faith of other *Churches*, than they have over hers; then every other *National Church* is as much impowered to judg for her self, as She is, and has an equal right to examine her *Decisions*, as those of *other Churches*; and may either receive, or reject what by Gods Grace directing her, She judges to agree or disagree with his *Holy Word*. Nor do's one Branch of *Christ's Church* in this respect invade the *Prerogative* of another; since they do herein only follow the Apostles Rule, in trying all things, and holding fast that which is good.

But the 4th Exception, he says, "Is yet more intolerable than all the rest: That it should be left to every individual Person, not only to examine the Decisions of
 "the
Vind. p. 102.

Of the Authority of the Church.

Ibid. p. 103.

"the whole Church, but also to glory in opposing them, if he be but evidently convinced that his own belief is founded upon the undoubted Authority of God's Holy Word. This he says, is a Doctrine, which if admitted, will maintain all Dissenters that are, or can be from a Church, and establish as many Religions as there are Persons in the World.

These indeed, are very ill Consequences, but such as do not directly follow from this Doctrine as laid down in my *Exposition*. For 1st, I allow of this Dissent or Opposition, only in necessary Articles of Faith, where it is every Mans concern and duty, both to judg for himself, and to make as sound and sincere a Judgment as he is able: And 2^{dly}, As I take the *Holy Scriptures* for the Rule, according to which this Judgment is to be made, so do I suppose these *Scriptures* to be so clearly written, as to what concerns those necessary Articles, that it can hardly happen that any one man, any serious and impartial Enquirer, "should be found opposite to the whole Church in his Opinion.

Now these two things being supposed, that in matters of Faith, a man is to judg for himself, and that the *Scriptures* are a clear and sufficient rule for him to judg by; it will plainly follow, That if a man be evidently convinced, upon the best Enquiry he can make, that his particular Belief is founded upon the Word of God, and that of the Church is not; he is obliged to support and adhere to his own belief in Opposition to that of the Church. And the Reason of this must be very evident to all those who own, not the Church, but the *Scriptures*, to be the ultimate Rule and Guide of their Faith. For if this be so, then individual Persons, as well as Churches, must judg of their Faith, according to what they find in *Scripture*. And tho it be highly useful

useful to them, to be assisted in the making of this Judgment by that *Church*, of which they are Members; yet, if after this Instruction, they are still evidently convinced that there is a disagreement in any necessary Point of Faith, between the Voice of the *Church* and that of the *Scripture*, they must stick to the latter rather than the former; they must follow the superior, not inferior Guide.

And however this method may, through the Ignorance or Malice of some men, be liable to some Abuse, yet certainly, in the main, it is most Just and Reasonable, and most agreeable to the *Constitutions of the Church of England*, which do's not take upon her to be *Absolute Mistress* of the Faith of her Members, but allows a higher Place and Authority to the guidance of the *Holy Scripture*, than to that of her own Decisions. See Article 20.

As to the Authority, by which I back'd this Assertion, viz. that of St. *Athanasius*, tho it is not doubted but that that Expression of *his being against the whole World, and the whole World against him*, did refer chiefly to the *Eastern Bishops*; and was not so literally true as to those of the *West*; yet, if we consider what compliances there were even of the *Western Bishops*, at *Ariminum* and *Sirmium*, and how Pope *Liberius* himself, tho he refused to subscribe the form of Faith, sent to him from *Ariminum*, and was for that reason deposed from his Bishoprick, and banished out of *Italy*; yet afterwards, when the Emperor *Constantius* sent for him to *Sirmium*, and required his assent to a form of Faith, in which the word *ομολογῶν*, was purposely omitted, he yielded thus far, and was thereupon restored to his Bishoprick; I say, if we consider these and the like Particulars related by the Church Historians, we shall have little reason to believe that the *Western Bishops*, or even the *Pope himself* did throughly adhere to the

Faith of St. *Athanasius*; and therefore, that neither was *He* or *I* much in the wrong, in affirming, "That he stood up in defence of *Christ's Divinity*, when the *Pope*, the *Councils*, and almost the whole Church fell away."

ARTICLE XXVI.

Of the Authority of the Holy See, and of
Episcopacy.

Vindic. p. 106.

IN this *Article* the *Vindicator* is pleased to declare that he has nothing to say against the Opinion of the *Church of England*; only he thinks fit to advise me to enquire, What that Authority is which the *Ancient Councils* of the *Primitive Church* have acknowledged, and the *holy Fathers* have always taught the faithful to give the *Pope*. Indeed, a very little inquiry will serve the turn to let a man see, that their *Pope* do's at this day lay claim to a great deal more than those *Councils* or *Fathers* did ever allow him. And we should be glad he would direct us to those places, either in the first *Councils* or the *Primitive Fathers*, where the *Pope* is stiled the *Universal Bishop*, or the *Supreme Head on Earth of the whole Christian Church*; where it is said, That he is *Christ's immediate Vicar*; and that all other *Bishops* must derive their Authority from him. These are things which he do's now pretend to, but we can find no Footsteps of them in the first *Councils* or *Fathers* of the *Church*. On the contrary, we find innumerable passages which plainly shew, that no such Title or Authority was anciently claimed by, or allow'd to the *Bishop of Rome*. And therefore we say, That these

these new and groundless pretences must be laid aside, before we can be content to yield him that Honour, which has been sometimes given to his Predecessors.

As to that new Question he has hook't in at the end of this *Article*, "*Whether the first four General Councils* Vindic. p. 106. *might not be term'd neither General nor Free, with as much reason as the Council of Trent?* I suppose it may easily be answer'd in the *Negative*.

1st, It was not so *General*, because it was not call'd by so great and just an *Authority* as those were: That was an *Authority* to which Christians of all Places, and all Ranks, acknowledged themselves bound to submit, and attend where they were summon'd by it; whereas this was a meer *Usurpation*, and being so, was not regarded by a great part of the Christian World, who were sensible that they ow'd no Subjection to it.

2^{dly}, It was not so *Free*, because those who had most to say in defence of the Truth, durst not appear at *Trent*, being sufficiently forewarn'd by what others had lately suffered in a like case at *Constance*: Add to this, That those who being present, did set themselves most to oppose Error and Corruption, were perpetually run down, and out-voted by Shoals of new-made Bishops, sent out of *Italy* for that purpose. So that such a *Council* as this, could not with any shew of Reason be termed, either *Free* or *General*, much less ought it to be compared with those *first four Councils*, which were in all these Respects most opposite to it.

C L O S E XXVII.

AND now, that I have gone through the several Vindic. p. 106. *Articles* of the *Vindication*, and found the Pretensions of this *Author* against me as false, as I think I

have shewn his Arguments to have been frivolous ; what shall I say more? Shall I complain of his Injuries, or rather shall I yet again beseech him to consider the little grounds he had for them ; and see whether he has been able in any one Instance, to make good that *infamous Character*, which he has told the World, I have deserved in almost every *Article* of my *Exposition*?

Have I *Calumniated* them in any thing? Have I *Misrepresented* their *Doctrines*? I have already said, I do not know that I have; I think I may now add, I have made it appear that I have not.

Where are the *Unsincere dealings*, the *Falsifications*, the *Authors mis-cited*, or *mis-applied*? Excepting only an Error or two, that's the most, of the Press ; has he given any one Example of this? Some words now and then I omitted, because I thought them impertinent, and was unwilling to burden a short Treatise with tedious Citations. And I am still perswaded that they were not material, and that he might as well have found fault with me for not Transcribing the whole Books, from whence they were produced, as for leaving out those passages which he pretends ought to have been inserted. And for this, I appeal to the foregoing *Articles* to be my *Vindication*.

vind. p. 120.

But our Author has well observed, "*That nothing can be so clearly expressed, or so firmly established, let me add, or so kindly and charitably performed, but that a person who intends to cavil, may either form a seeming Objection against it, or wrest it into a different sense.*"

I never had the vanity to fancy my *Exposition* to be *Infallible*, or that the sight of an *Imprimatur* should make me pass for an *Oracle*. But yet I was willing to hope, that amidst the late pretences to Moderation
such

such a peaceable *Exposition of the Doctrine of the Church of England* might at least have been received with the same civility by them, as that of the *Church of Rome* was by us; and that our new *Methodists* had not so wholly studied the *palliating* part of their Master, as not to have learnt something of his *fairness* and *civility* also.

This I had so much the greater reason to expect, for that it has been esteemed not the least part of the *artifice* of *Monsieur de Meaux*, not only to mollify the *Errors* of his *Church*; but to moderate that passion and heat that for the most part occurs in the defenders of it: And by the temper and candidness of his *Stile*, insinuate into his Reader a good Opinion of his *Doctrine*.

But this is an *Artifice* that our late Controvertists seem resolved we shall have no great cause to apprehend. Who therefore have not only wholly laid aside the *Moderation* of this Prelate; but have in some of their last Pieces fallen into such a vein of *lightness* and *scurrility*, as if their Zeal for their Church had made them forget that *Religion is the Subject*, and *Christians and Scholars*, to say no more of them, *their Antagonists*.

I am ashamed to say, what *mean Reflections*, and *trivial Jestings*, make up almost the sum of their latest attempts. *The Papist Represented*, which seemed to promise something of seriousness and moderation, expiring in a *FANATICK Sermon*; done indeed so naturally, as if the once Protestant Author had dropt not out of the *Church of England*, but a *Conventicle* into *Popery*. His late *Majesties Papers Answered with Reason*, and (whatever is pretended) with *respect* too by Us; instead of being *Vindicated*, *ridiculed* in the *Reply*: In which it is hard to say, whether the Author has least shewn his *charity* to us, or his *respect* to the

the *Persons* and *Church* that he defends. These are the new *Methods* that are now taken up; but sure such as neither *Church* I suppose will be very well satisfied with: And which seem more accommodated to the *Genius* of those *Sceptics* who divert themselves at the expence of *All Religion* on both sides, than designed to satisfy the *sober* and *conscientious* of either.

Amicable Accommodation.

It is not improbable but that some such ingenious Piece may in a little time come forth against what I have now publish'd; to call me a few ill names, pass a droll or two upon the Cause, tell the World how many Sheets there were in my Defence, and put the curious to another *Skilling* expence, as a late Author has very gravely observed. If this be the Case, I hope I shall need no Apology to men of sense and sobriety, if I here end both their trouble and my own together. Let those who have been always used to it, rally on still with Holy things, if they think good; for my part I esteem the *Salvation of mens Souls*, and the *Truth of Religion*, to be a more *serious* Subject than to be exposed to the levity of a *Jest*, and made the matter of a *Controversial Lampoon*. And if an account shall hereafter be given for every idle word that we now speak, I profess I cannot but tremble to think what shall be the judgment of those men, who in the midst of such unhappy differences as the Church now labours under; whilst our common Mother lies almost dissolved in tears for the divisions of her Children, and her dutiful Sons on both sides are praying and endeavouring with all their industry to close them, like an unnatural off-spring, divert themselves in the quarrel, find a harmony in her groans, and make a droll of that, which had they indeed any true zeal for *Religion*, they ought to wish rather they could with their dearest Blood be so happy as to redress.

For

For what remains of the *Vindication*, I shall say but very little to it. "He enters upon his Conclusion with
 "a tragical harangue of the hardships they have suffer'd,
 "both by, and ever since our Reformation; and how
 "well we deserve their Excommunication upon that account. And 'tis no hard matter, when men so well disposed, as this Author seems to be, to speak evil of us, are to draw our Character, to make it appear as odious and deformed as they desire.

Vindicat. p.
106, 107.

Were I minded to recriminate, I need not tell those who are but very little acquainted with the true History of these things, what a fair field I should have for a requital. The corruptions of the Church when this Reformation begun; the unchristian lives of those "Religious Inhabitants that, he says, were turn'd by us "into the wide World; the Cheats and Ignorance of the Clergy; the Tricks and Artifices of their Popes to prevent that Reformation, which many of their own Party, no less than the Protestants, desired both in the Head and the Members; And since he mentions Cruelties, the barbarous Butcheries executed on the Reformed in Savoy, Bohemia, Germany, Ireland; and to say no more, the proceedings at this day in one of our Neighbour Countries, whereof we have been our selves Eye-witnesses, and of which, the noble Charity of our Royal Sovereign towards these poor distressed Christians, See the words of His Majesty's Brief. notwithstanding all the vain endeavours of some to hide it, suffers no honest Englishman now to doubt; All these would furnish out matter enough for a Reply, and satisfy the World, that were the Reformed as bad as Hell it self could represent them, the Romanists yet would of all men living have the least cause to complain of them.

But I desire not to heighten those Animosities which I so heartily wish were closed; and would rather such things

things as these might on all hands be buried in eternal oblivion, than brought forth to prevent that Union, we had never more cause to hope for than at this time. And for our *Laws* which, he says, have been made against them, he knows well enough what occasion was given to *Queen Elizabeth* and *King James* the First to establish them; and I shall rather refer him to the Answer which my Lord *Burleigh* made above 100 years since to this complaint, than take the opportunity, he has so fairly given me, to revive the Reasons.

* See that and
a Vindication
of it by the Se-
cular Priests
An. 1601. pub-
lished with some other pieces in a Collection, called, The Jesuits Loyalty, &c.

Vindicat. p.
111.

As for those *injuries* he tells us, that *Perjury and Faction* loaded them with; we are not concerned in them. It is well known that the *Church of England* was no less, if not more, struck at in those times than themselves: *If their present change of fortune makes them* indeed *neither remember those injuries, nor desire to revenge them*, it shews only that the favour of Providence has not made them forgetful of their duty; nor their *present prosperity* unmindful of their *future Interest*. This is not our concern, who have never, that we know of, injured them, unless to take all fair and lawful ways to defend our Religion as by Law established, may possibly, in some mens apprehensions, be esteemed an injury.

The peace and liberty which we enjoy, we do not ascribe to their Civility; it is Gods Providence and our Sovereign's bounty, whom the *Church of England* has ever so Loyally served; whose Rights She asserted in the worst of times, when, to use our Author's own words, "*Perjury and Faction for this very cause, loaded her with all the injuries Hell it self could invent.*" But we gloried to suffer for our duty to Him then, and shall not fail, should there ever be occasion, to do it again.

again. And we have this Testimony from our *King*, which no time or malice shall be able to obliterate, That the *Church of England is by Principle a Friend to Monarchy*; and I think cannot be charged to have ever been defective in any thing that might serve to strengthen and support it.

For what remains with reference to the *Points in Controversie*, the foregoing Articles are but one continued confutation of his vain pretences: And I shall only add this more to them, that whenever he will undertake to make good any one thing that he has advanced against us, either in his *Book* or *Conclusion*; I will not fail to *prove* what I now *affirm*, That there is not a word of truth in either of them.

In the mean time, before I close this, I cannot but take notice, how much *the state of our controversy* with these men has of late been changed; and what hopes we are willing to conceive from thence, as to the sober part of their Communion, that those *Errors* shall in time be *reformed*, which they already seem not only to have *discovered*, but to be *ashamed* of.

When our Fathers disputed against *Papery*, the *Question* then was, Whether it were lawful to *Worship Images*; to *Invoke Saints*; to *Adore Reliques*; to *depend upon our own Merits for Salvation*; and *satisfie for the pain of our own sins*. This was their task; and they abundantly discharged it, in proving these things to be unlawful, contrary to our duty towards God, and to the Authority of Holy Scripture.

But now in these our days, there is started up a new Generation of men, too wise to be imposed upon with those illusions, that in blind and barbarous Ages had led the *Church* into so much *Error* and *Superstition*. These see too clearly, that such things as these must, if possible, be deny'd, for that they cannot be maintain'd.

Q

And

And they have accordingly undertaken it as the easier task, by *subtile distinctions*, and *palliating expressions*, to wrest the *definitions* of their *Councils* to such a sense as may serve the best to protect them from these Errors; rather than to go on in vain with their Predecessors, to draw the *Scripture* and *Fathers* into the Party to defend them.

And that it may not be said, I speak this at all adventures, I will beg leave in a short recapitulation of what is largely proved in the foregoing Articles, to offer a general view of it.

Of Religious Worship.

Old Popery.

New Popery.

A **T** *IS* a wicked and^A foolish Error of the Lutherans and Calvinists, and properly, *is due only to attribute* * Religious honour ONLY to God. And *therefore such Sentences as these*, "That God only is to be adored: That no creature is to be adored, must be put into the Index Expurgatorius, to be blotted out of S. Athanasius and other Authors in which they do occur.

* Impius & Imperitus Lutherorum & Calvinistarum Error est, nullum nisi Deo Religionis honorem tributurum. Maldonat in Matt. 5. 34. pag. 126. B. Index Expurgat. in Athanas. Adorari solum Dei est; Creatura nulla Adoranda est. Dele. pag. 52.

R *Eligions honour or worship*, if taken strictly, *is due only to God: Soli Deo honor & gloria*. We ought not to deprive God of any thing that is due to him alone; neither *honour*, nor *worship*, nor *prayer*, nor *thanksgiving*, nor *sacrifice*. We may honour those whom God has honoured, but so as not to elevate them above the state of creatures. And this may be called a *religious love or honour*, when it is done for God's sake, yet it is but an

Ex-

New Popery.
Extrinfecal Denomination

from the cause and motive, not from the nature of the Act. *Vind.* p. 27, 28.

Invocation of Saints.

Old Popery.

New Popery.

A * **I**T is necessary to^A **F**Or *Invocation of Saints*, * *Speaking of S. Bernard, he concludes, C'est de cette grande Verité qu'il conclut que nous, sommes obligez indispensablement de l'honorer & de la prier ; Quia sic est Voluntas Dei, qui Totum nos habere voluit per Mariam. Il veut que Nous ayons par Marie la Grace & la Gloire : And p. 33. Il veut que tous les hommes soient sauvez par les merites du fils & par l'intercession de la Mere ; d'au-*
pray to the Blessed Virgin. It is the intention lawful to pray to them, of God that we should obtain both Grace and Glory by her : That all men might be saved by the Merits of the Son, and the Intercession of the Mother. Friends on Earth to Pray *Vind.* p. 30. That we do it in the same spirit of Charity, and in the same order of brotherly society with which we intreat our

* *Craffet.* p. 30, 31.

for us.

Monfieur de Meaux, p. 5.

† *The Curates therefore shall diligently instruct the people, That the Saints who reign together with Christ, do offer to God his favours, which we be-
 at their Prayers for Men : seech him to look upon, That it is good and profitable in a suppliant manner to invoke them ; and recur to* *B If we mention their Merits, 'tis only those Victories they had obtained by Christ, which we be-
 c As to the recommend-
 ing our sacrifices to God by*

tant que Dieu a resolu de ne nous faire aucune Grace qui ne passe par les mains de Marie. Comme on ne peut estre sauve sans Grace, il faut dire qu'on ne le peut estre que par Marie, qui est le canal de toutes les Graces qui descendent du Ciel en Terre.

† *Mandar S. Synodus omnibus Episcopis, & cæteris docendi munus curamq; sustinentibus, ut — de Sanctorum — Invocatione fideles diligenter instruant ; Docentes eos, Sanctos una cum Christo Regnantes Orationes suas pro Homnibus Deo offerre Bonum atq; Utile esse suppliciter eos invocare ; & ob beneficia impetranda à Deo per filium ejus Jesum Christum, ad eorum Orationes, Opem, Auxiliuq; confugere, p. 291, 292.*

Old Popery.

their Prayers, Help, and their Prayers, as if *Christ* Assistance, for the obtain- who is the sacrifice, need- ing Blessing of God by his ed any other to recom- Son. mend him to his Father,

Concil. Trid. Sess. 25. c. de Invo- catione, &c. ff.

we detest such Thoughts, we abominate such Do-

Upon this account in Strines.

all their publick service of the Church they address

Vindicat. p. 30.

their Prayers to them, after the same manner that they do to *Christ*, together with whom, the Council says,

A They Reign in Heaven : So that if 'tis necessary to go to Church, 'tis necessary to pray to them. They confess their Sins to them; * they dismiss departing Souls out of this World in their Names ; they make direct Addresses to them as the Council speaks, not only for their Prayers, but also for their Help and Assistance : B they desire for their Merits to be heard by God ; and that he would accept their Sacrifices themselves for the C sake of the Saints they Commemorate ; as in the Third Article of this Treatise is fully to be seen.

* Ord. Com- mend. Animæ. p. 120.

Worship of Images.

Old Popery.

New Popery.

∴ Imagines Christi & Sanctorum venerande sunt non solum per accidens vel improprie, sed etiam per se & proprie ; Ita ut ipse terminent Ve-

A ∴ T H E Images of Christ and the Saints, are to be venera- ted, not only by accident or improperly and by themselves, to our Remembrance. so as to terminate the

T He use we make of Pictures or Images, is purely as representatives, memorative Signs, which call the Originals

Vindicat. p. 35.

nerationem ut in se considerantur, & non solum ut vicem gerunt Exemplaris.

Wor-

Old Popery.

Worship upon them, and that as consider'd in an Honour to the Image of themselves, and upon an Apostle or Martyr, her their own account, not Intention is not so much to only as they are the Re-honour the Image, as to presentatives of the Ori-honour the Apostle or ginal, Bellarm. de Imag. l. 2. p. Martyr in the presence of the Image. Expos. M. de M. 2148.

A * The Wood of the p. 8.

Cross is to be Adored; Nor do we attribute to with Divine Adoration; them any other Vertue, but and upon this account, if that of exciting in us the the Popes Legate at any remembrance of those they time conduct the Emperor represent. Id. p. 8. Vind. p. 31. into any City, his Cross The Honour we render must take place of the Em- then, is grounded upon peror's Sword; "Because this, that the very seeing of "a Divine Worship is Jesus Christ crucified, can- "due to it, Pontific. See a- not but excite in us a more lively Remembrance of -bove, art. 4. p. 15.

A || This Adoration is him, who died upon the properly to the Cross, as Cross for our Redempti- is evident, in that the on: Now whilst this Image Church invites the People before our Eyes, causes this on Good Friday to Adore precious Remembrance in it; and in its Hymns di- our Souls, we are naturally stinguishes the Cross from moved to testifie by some Christ, and addressees to exterior Signs, how far our the Cross as such. See Ar. A Gratitude bears us; which tie 4. above, ib. exterior Signs are not paid

B * The Church of Rome to the Image, but to Jesus in praying to God, that se- Christ represented by that veral Vertues may proceed Image. Vindicat. ib. p. 31. from the Cross, shew it to

Monf. de Meaux Expos. p. 8, 9.

be

* Pont. Rom. p. 205. See above, p. 15, 16, 17.

|| Missal. Rom. feria VI. in Parascev. p. 247.

* Pontificale de Benedicti- one novæ Cru- cis, p. 161.

Old Popery.

be their Opinion, that it has other Vertues, than barely to excite the remembrance of those they represent.

See above in the Consecration of a new Cross. Art. 4. p. 16, 17.

Of Reliques.

Old Popery.

† Thom. 3.
par. qu. 25.
Art. 6. p. 54.
See above p.
22, 23.

A † **S**eeing we Adore the
Saints of God, we
must also Adore their Re-
liques. *Thomas.*

Vasquez in 3
part. D Tho.
disp. 112. p.
808.

A *This is an undoubted
truth amongst Catholicks,
That the Reliques of the
Saints, whether they be any
parts of them, as Bones,
Flesh, Ashes, or some other
things that have toucht
them, or belonged to them,
are to be adored.*

Vasquez. See above, Art. 4.
p. 23.

New Popery.

WE honour Reliques
as we do Images,
for those whom they be-
long'd to. *Vind. p. 40.*

A We will not quarrel
how we ought to call this
Respect and Honour, p. 43.
*Vind. but it is not Worship,
Ib. p. 42.*

B We seek not to them for
any Aid and Assistance, to
cure the Blind, &c. and
are therefore falsely charg-
ed with so doing, *Vind. p.
41.*

|| Ita ut affir-
mantes Sancto-
rum Reliquiis
Venerationem
atque Honorem
non deberi,
vel eas aliaque
sacra Monu-
menta à fide-

|| *Those are to be condemned, who affirm, that no
Worship or Honour is due to the Reliques of Saints;
or that those sacred Monuments are unprofitably reve-
red by the Faithful; or that, for obtaining their Help,
men ought not to frequent the Memories of the Saints.*

Concil. Trid. Sess. 25. c. de Invocat. &c.

libus inutiliter honorari, atque eorum opis impetranda causa, Sanctorum memorias frustra frequentari, omnino damnandi sunt, p. 292, 293.

Of Justification.

Old Popery.

* **B** *ut* Justification is to be understood, not only Remission of Sins, we make our inward right but Sanctification, and re-
A newing of the inward tation; and by Consequence Man.

Concil. Trid.

If any one shall say, *that men are Justified, either by the alone Im-*

putation of Christs Righteousness, or only by the Remission of Sins, excluding Grace and Charity, which is diffused in our hearts by the Holy Ghost, and inheres in them; or that the Grace by which we are Justified is only the Favour of God, Let him be Anathema.

Concil. Trid. ib. See above, Art. 5. p. 27.

B * *If any one shall affirm the works of a justified man to be so the gifts of God, that they are not also the good merits of the justified man himself; or that he being justified by the good Works which are perform'd by him, through the Grace of God, and Merit of Jesus Christ, whose living Member he is, do's not truly merit increase of Grace and Eternal Life; let him be Anathema.*

Conc. Trid. Sess. 6. c. 32.

New Popery.

They impose upon us, who say, that

* Conc. Trid. Sess. 6. Cap. 7. P. 31.

teousness a part of Justification; and by Consequence hold that our Justification it self is also wrought by

our good Works.

Vind. p. 47.

Of Merits.

Old Popery.

Maldonat. in
Ezek. 18, 20.
P. 425.

WE do as truly and properly, when we do well, by Gods Grace merit Rewards, as we do deserve Punishment, when without his Grace, we do ill. Maldonat.

Bellarmin. de A
Justificatione,
lib. 5. cap. 17.

The Works of just Persons, are truly equal to the Reward of Eternal Life; as the Work of those who labour'd in the Vineyard to the penny which they earned: And God by his Covenant is bound to accept it for the reward of Eternal Life. This is the Doctrine of the Council of Trent.

Bellarmin. See art 6. above.

New Popery.

Etternal Life ought to be proposed to the Children of God, as a Grace that is mercifully promised to them, by the Mediation of our Lord Jesus Christ; and a recompence

that is faithfully render'd to their good Works, and Merits, in Vertue of this Promise.

Expos. M. de M. p. 11.

We ask all things, we hope all things, we render thanks for all things, through our Lord Jesus Christ, we confess that we are not acceptable to God, but in and by him. 1b. p. 12.

Vasquez in D. A
Th. 12^o. q.
114. disp. 214.
p. 800.

They, therefore, are to be condemn'd, who think our Works of themselves, not to be worthy of Eternal Life, but to have the whole nature of Merit that is in them, from the Covenant and Promise of God. This was the Opinion of Scotus, condemn'd above, Art. 7. P. 31.

Vasquez. ibid.
p. 917, &c.

Christ indeed, first obtain'd Grace for us, whereby we might be enabled to work out our own Salvation; but this being done, we have no more need of Christs Merits

Old Popery.

Merits to supply our defects : But our own good Works are of themselves sufficient to Salvation, without any Imputation of his righteousness.

Vasquez. See above, l. c.

Of Satisfaction.

Old Popery.

A **T**O this Question, ^A **T**hey impose upon us, whether our Works who say that we be are to be called truly and lieve that by our own properly Satisfactory ? deavours we are able to || Bellarm. replier, That make a true and proper Satisfaction to God for Sin. they are ; so that we may be said truly and properly to satisfy the Lord.

See above, Art. 7.

|| It is immediately our Satisfaction, and Christs Church, is nothing but only, in as much as we receive Grace from him, whereby we our selves may be able to satisfy.

Id. ib. Art. 7.

New Popery.

^A **T**hey impose upon us, who say that we be are to be called truly and lieve that by our own properly Satisfactory ? deavours we are able to || Bellarm. de Pœnit. lib. 4. cap. 7. Vindicat. p. 54, 55.

B That which we call Satisfaction, following the

Example of the Primitive Church, is nothing but the Application of the Infinite Satisfaction of Jesus Christ.

M. de M. Expos. p. 15.

|| Bellarm. lib. 1. de Purgat. cap. 10.

As to mortal sins, Gods Grace being supposed to be given to us in Christ, Vasquez declares, We do truly satisfy God for our Sins and Offences. As for venial Sins, we do so satisfy, as not to need any Grace or Favour of God to forgive our Sins, or accept our Satisfaction ; but our Satisfaction is such, as doth in its own nature blot out both the stain and punishment of Sin.

Vasquez above, l. c.

Vasquez in 3. part. disp. 2. See above, Art. 7.

R

|| There

Old Popery.

|| Quidam as-
serunt, Nos
proprie non sa-
tisfacere, sed
solum facere
aliquid cuius

|| There are some who say, That we do not properly
satisfie, but do somewhat, for the sake of which God
applies to us Christs Satisfaction; This Opinion seems
to me to be Erroneous. Bellarm.

ntu Deu applicat nobis Christi Satisfactionem: Quæ sententia erronea mihi videtur,
Bellarm. de Purg. l. 1. c. 10. p. 1899. A. B.

Of Indulgences.

Old Popery.

T Here being in all Sins
a temporal Punish-
ment is to be undergone af-
ter the Eternal, by the Sa-
crament of Penance, is
remitted; We call Indul-
gence the Remission of those
Punishments that remain to
be undergone after the for-
giveness of the Fault, and
Reconciliation, obtain'd
by the Sacrament of Pe-
nance.

Bellarm. de
Indulgentiis
lib. 1. cap. 1.
p. 3.

Ibid. cap. 2.

The Foundation of these
Indulgences, is the Trea-
sure of the Church, consi-
sting partly of the Merits of
Christ, and partly of the
superabundant Sufferings
of the Blessed Virgin and
the Saints, who have suf-
fer'd more than their Sins
required.

New Popery.

WE believe there is a
power in the Church
of granting Indulgences;
which concern not at all
the Remission of Sins, ei-
ther Mortal or Venial, but
only of some Temporal Pu-
nishments remaining due
after the guilt is remitted.
So that they are nothing
else but a Mitigation, or Re-
laxation, upon just Causes
of Canonical Penances,
which are, or may be en-
join'd by the Pastors of the
Church, on Penitent Sin-
ners, according to their fe-
veral degrees of demerit.

Papist Represent. n. viii. p. 10.
M. de M. Expos. §. 8. p. 14.

Old Popery.

The Pastors of the Church have obtain'd from God ^{Ibid. c. 3. p.} the power of granting Indulgences, and dispensing of ^{19, 27.} the Merits of Christ, and the Saints, for this end, out of Sacraments.

The Punishments remitted by these Indulgences, are ^{Ibid. c. 7. p. 47.} all those which are, or might have been enjoy'd for Sins; and that, whether the Persons be alive or dead.

Of the Mass.

Old Popery.

THe * Mass is a true ^A and proper Sacrifice: A Sacrifice not only only to represent that which Commemorative of that of the Cross, but also truly and properly propitiatory for the dead and the living.

Conc. Trent. Art. 16.

New Popery.

THe Sacrifice of the ^T Mass was instituted to represent that which was accomplish'd on the Cross, to perpetuate the memory of it to the end of the World, and apply to us the saving Vertue of it, for those Sins which we commit every day.

*Concil. Trid. Sess. 22. Can. 1: & 3. p. 196. & ib. c. 2. p. 191.

B † Every true and real Sacrifice requires a true and real Death or Destruction of the thing sacrificed: So that if in the Mass there be not a true and real Destruction

When we say, That Christ is offered in the Mass, we do not understand the word Offer in the strictest Sense, but as we

† Verum & reale Sacrificium, veram & realem mortem aut destructionem rei immolate desiderat. Bell. de Missa, l. 1 c. 27. p. 1062 C. Vel. in Missa fit

vera & realis Christi mactatio, & occisio, vel non fit: Si non fit, non est verum & reale Sacrificium Missa: Sacrificium enim verum & reale, veram & realem occisionem exigit, quando in occisione ponitur essentia Sacrificii. 163. A.

And again, Per consecrationem res quæ offertur, ad veram, realem, & externam mutationem & destructionem ordinatur, quod erat necessarium ad rationem Sacrificii, ib. l. D. Sect. Tertio.

Old Popery.

on, *there is not a true and*
real Sacrifice.

Bellarmin.

To offer up Christ then
in the Eucharist, is not only
to present him before God
on the Altar, but really
and truly to Sacrifice, i. e.
destroy him.

Bellarmin.

New Popery.

are said to Offer to God
what we present before him.

And thus the Church does
not doubt to say That
She offers up our Blessed
Jesus to his Father in the
Eucharist, in which he
vouchsafes to render him
himself present before him.

Vindicat. ibid. p. 96.

Of the Popes Authority.

Old Popery.

WE acknowledg the
Holy Catholick,
and Roman Church, to be
the Mother and Mistress of
all Churches; and we Pro-
mise and Swear to the Bi-
shop of Rome, Successor of
St. Peter, Prince of the A-
postles, and Vicar of Jesus
Christ, a true Obedience.

Concil. Trid. Jur. Pii 4ti, p. xlv.
in fine.

New Popery.

WE acknowledg that
Primacy which
Christ gave to St. Peter,
in his Successors; to whom,
for this Cause, we owe
that Obedience and Sub-
mission, which the holy
Councils and Fathers have
always taught the faith-
ful.

As for those things
which we know are dis-
puted of in the Schools, it
is not necessary we speak

Si dominus
temporalis
requisitus &
monitus ab

The Pope has Power to
depose Princes, and ab-

Ecclesia, terram suam purgare neglexerit, ab Hæretica sœditate, Excommunicationis
Vinculo inmodetur. Et si satistacere contempserit infra annum, significetur hoc summo
Pontifici, ut ex tunc, Ipse Vassallos ab ejus fidelitate denunciaret absolutos, & terram exponat
Catholicis occupandam—Salvo jure Domini Principalis, dummodo super hoc ipse nullum
prestat obſtaculum, nec aliquod impedimentum opponat: Eadem nihil ominis lege ſerva-
ta circa EOS qui NON HABENT DOMINOS PRINCIPALES.

ſolve

Old Popery.

New Popery.

olve Subjects from their of them here, seeing they
Allegiance: *So the Coun-* are not *Articles of the Ca-*
cil of Lateran: "*If the tholick Faith.*

"Temporal Lord *shall neg-* It is sufficient we ac-
"lect to purge his Land of knowledge a Head Esta-
"Herefie, let him be Ex- blish'd by God to conduct
"communicated; and if his whole Flock in his paths,
"within a year he refuses which those who love Con-
"to make satisfaction to the cord amongst Brethren,
"Church, let it be signified and Ecclesiastical Unani-
"to the Pope, that from mity, will most willingly
"thenceforth, He may de- acknowledge.

"clare his Vassals absolved *Expos. Monsieur de Meaux, p. 40.*

"from their Allegiance;

"and expose his Land to be seized by Catholicks —

"yet so as not to injure the right of the Principal Lord.

"Provided that he puts no stop or hindrance to this:

"And the same Law is to be observed with reference to

"those who have no Principal Lords.

[Concil. Later. 4. Can. 3. de Hæret. p. 147.

*This is no Scholastick Tenet, but the Canon of a
Council received by the Church of Rome as Ge-
neral.*

Such is the difference of the present *Controversies*
between us from what they were, when it pleased
God to discover to our *Fathers* the Errors they had so
long been involved in. Were I minded to shew the di-
vision yet greater, there want not *Authors* among
them, and those approved ones too, from whence to col-
lect more desperate *Conclusions* in most of these *Points*,
than

than any I have now remark'd. And the Practice and Opinion of the people, in those *Countries* where these *Errors* still prevail, is yet more *Extravagant* than any thing that either the One or Other have written.

What now remains, but that I earnestly beseech all sober and unprejudiced Persons of that *Communion*, seriously to weigh these things; And consider what just reason we had to quit those *Errors*, which even their own *Teachers* are ashamed to confess, and yet cannot honestly disavow.

It has been the great business of these new *Methodists* for some years past, to draw over ignorant men to the *Church of Rome*, by pretending to them, that their *Doctrines* are by no means such as they are commonly mis-apprehended to be. This is popular, and may, I believe, have prevailed with some weak persons to their *seduction*; tho we know well enough that all those abroad who pretend to be *Monsieur de Meaux's* *Profelytes*, were not so upon the Conviction of his Book, but for the *advantages* of the *Change*, and the *Patronage* of his *Person and Authority*.

But surely would men seriously weigh this *Method*, there could be nothing more strong for our *Reformation* than this one thing, That the wisest and best men of the *Roman Church*, esteem it the greatest honour and advantage they can do to their *Religion*, to represent it as like ours as is possible; and that their strongest argument to make *Profelytes* is this, That were things but rightly understood, there is but very little, or no difference at all betwixt us.

And would to God indeed this were truly so! that these *differences* were not only as *small* as they pretend, but *wholly taken away*: With what joy should we

em-

embrace the happy return of so many of our lost Brethren into the Arms of their *Mother*? How should we go forth with the highest transports to welcome them into our Communion? And celebrate the joyful Festival on Earth, which would create an Exultation even among the blessed *Angels* and *Saints* in Heaven.

And why shall we not hope that this in time shall be the issue? The good work is already begun; The *Errors* are many of them *discover'd*, and, what is more, *disavow'd*: And wherefore should we then distrust the Mercy of Heaven to hear our Prayers, which we never make with more real zeal and fervour than in their behalf; to shew them the Truth, and open their Eyes to a perfect Conviction?

Till this be accomplish'd, Let us, who by God's Grace are already Members of the *Church of England*, that is, of the best *reform'd*, and best *establis'd Church* in the *Christian World*, so seriously weigh these things, as not only to *stand stedfast in that Faith* which has been delivered to us, but to use our utmost endeavours to convince others also of the Excellence of it.

Let not any fond pretences of *Antiquity* or *Possession* amuse us. Against *God* and *Truth* there lies no *prescription*; nor ought we to be at all concern'd to forsake *Errors*, tho never so *Ancient*, for more *Ancient Truths*. Vindic. p. 112, &c.

Let no prospect or temptation, whether of *worldly evils* on the one hand, or *worldly advantages* on the other, draw us from our *steadfastness*. *God is faithful*, 1 Cor. 10. 13. *who will not suffer us to be tempted above what we are able*: And he who for any of these things *denies* Matt. 10. 33. *Christ or his Religion on Earth*, shall be *denied by Christ before his Father which is in Heaven*.

But

But let us be firm and sincere to God and our own Souls ; careful to search out, and ready to embrace the Truth, wherever we find it. So shall our *lives* be *Orthodox*, tho perhaps our *faith* should not ; and if in any thing we do err, for we pretend not to *Infalibility*, nor is it therefore impossible for us to be mistaken, yet at least *we shall not be HERETICKS.*

F I N I S.

APPENDIX,

Containing a

COLLECTION

Of the following P I E C E S.

- I. *The Extract of a Letter written from Paris concerning Monsieur de Meaux's Pastoral Letter.*
 - II. *An Extract of Father Crasset's Doctrine concerning the Worship which the Roman Church allows to the Blessed Virgin.*
 - III. *Cardinal Bona's Exposition, and Practice of the same.*
 - IV. *Monsieur Imbert's Letter to Monsieur de Meaux, proving that his Persecution was truly for maintaining the Doctrine of that Bishop's Exposition.*
 - V. *The Epistle of St. Chrysostome to Cæsarius, suppress'd by some of the Doctors of the Sorbonne, for being contrary to the Roman Canon of Transubstantiation.*
 - VI. *A Catalogue of the Editions made use of by me in my Quotations, to prevent, if it may be, all future Calumnies.*
-

LONDON, Printed, MDCLXXXVIII.

ADVERTISEMENT.

THE following Pieces have so near a relation to the present Controversie, and are in themselves of so great a Moment, that if their length deny'd them a place in the Work it self, their Importance hath made it necessary not to omit them here. I have prefix'd to every one of them such particular Accounts as may serve to satisfy the *Reader's* Curiosity concerning them; and shall, I hope, be a sufficient Apology for me, that I have so largely insisted upon them.

APPENDIX.

A P P E N D I X.

NUM. I.

The Extract of a Letter written from Paris concerning Monsieur de Meaux's Pastoral Letter.

TO shew that *Monsieur de Meaux* does not always so write at first, as not to stand in need of any Correction afterwards, I will beg leave to subjoin the *Extract* of a Letter dated from *Paris*, concerning his late *Pastoral Letter*; which, 'tis there said, he is about to change somewhat in; whether only for the better advantage of the Method, and greater neatness of Stile (as in his *Exposition*) we shall be better able hereafter to judge.

It is in the last Nouvelle Juin 1686.

Pag. 736, 737.

ON ecrit de *Paris*, que *M. de Meaux* retranchera de la 2 Edition de sa *Lettre Pastorale* l'endroit où il dit aux nouveaux *Catholiques* de son *Diocèze*, *Qu'ils n'ont point souffert de Violence en leurs Biens, ni en leurs Personnes, & qu'il a oui dire*

They write from *Paris*, that *Monsieur de Meaux* will retrench in the second Edition of his *Pastoral Letter* the place where he tells the new Converts of his *Diocess*, That they have not suffer'd any Violence either in their Goods, or in their Persons, and that he

la même chose aux autres Eveques.

Je ne sçuirois dire précisément si ce sont ces propres mots, car je n'ay point veû cette *Lettre Pastorale*, je sçai seulement que c'est ce qu'on écrit de Paris.

Ce Prelat a eu en vûe dans sa *Lettre*, de *preparer à la Communion Paschale* ces nouveaux *Diocezains*. Je ne sçai pas ce qu'ils ont fait, mais ailleurs quand on a présenté les *Convertis*, on leur a trouvé si peu de disposition à *communier à Pâques*, qu'on n'a pas jugé à propos de pousser l'affair.

Dans la dernier *Fête-Dieu* plusieurs ont mieux aimé payer une *Amonde*, que de tendre devant leurs Maisons.

Après cela, il est apparent que *M. de Meaux* retranchera l'endroit ci-dessus marqué, & que les Gens d'honneur se plaindront *in petto* de ce

heard the other Bishops say the same.

I cannot say precisely whether these were his very words, having never seen his *Pastoral Letter*, I only know this, that thus they write from Paris.

The design of this Prelate in his Letter, was to prepare his new Diocelans to communicate at Easter. What they did, I cannot tell, but in other parts when they presented the Converts in order to receive it, they found them so little disposed to communicate at Easter, that they have not thought fit to force them to it.

Upon Corpus Christi day last, many of them chose rather to pay a Fine, than put up Hangings before their Houses for the Procession.

After this, 'tis more than probable that *M. de Meaux* will strike out the passage above-mention'd, and that men of sense will complain in their minds

qu'on se tue de leur soutenir, que les *Huguenots* ont signé le *Formulaire* le plus volontairement du monde. Bien entendu, que ces gens d'honneur n'auront pas le tour d'*Esprit & de Conscience*, du quel nous avons parlé ci-dessus, pag. 47 L.

minds to be thus eternally wearied with their pretences, that the *Hugonots* have signed the *Formulary* with all the readiness in the world. Always provided, that these men of sense be not endow'd with that turn of Wit and Conscience, of which we have spoken heretofore, pag. 47 I. above.

NUM. II.

An Extract of Father Crasset's Doctrine concerning the Worship which the Roman Church allows to the Blessed Virgin.

Monsieur de Meaux is very much of opinion, that Father Crasset has nothing in his Book contrary to the Principles of his *Exposition*. I must transcribe his whole Book, would I insist upon every thing in it opposite to this Pretence: But I shall content my self for the present to propose only to Monsieur de Meaux some of this Fathers *Questions*; that he may please to tell us whether he be indeed of the same Opinion with the Father in them. 'Twill be an admirable *Vindication* of his *Exposition*, and we shall not doubt, after that, of its being a true Representation of the *Doctrine of the Roman Church*.

Que-

Question 1.

Page 31.

Whether the Intercession of the Blessed Virgin to God for us, be not only profitable, but necessary to our Salvation?

1 Pt. trait. 1.

q. 4.

Resp. I do not find the Father positive in his assertion here, but at least he recounts abundance of their *Saints* that are so: *St. Germain, St. Anselme, St. Bernard, the Abbé de Celles, St. Antonine, and St. Bernardine*; whose horrid Blasphemies see at large repeated and approved.

Qu. 2.

Page 39.

Whether a tender and constant Devotion towards the Blessed Virgin, be not a Mark of Predestination?

Page 39, 40.

ANSWER. This is what we read in all Books; "hear from all Pulpits: There are but few *Catholics* but what are of this Opinion; and that this Devotion towards the *Mother of God*, is a mark of *Salvation*, the good Father undertakes to prove by the Authority of the *Scripture*, explain'd by the *Fathers*, and confirmed by *Reason*.

Qu. 3.

Page 34.

Whether a Christian that is devout towards the Blessed Virgin, can be damned?

Page 57.

ANSWER. The Servants of the *Blessed Virgin* have an *Assurance*, morally infallible, that they shall be saved.

Qu. 4.

Ibid.

Whether God ever refuses any thing to the Blessed Virgin?

Page 60, 61.

ANSWER. 1. The *Prayers* of a *Mother* so humble and respectful, are esteemed a *Command* by a *Son*

" Son so sweet and so obedient. 2. Being truly our
 " Saviour's Mother as well in Heaven as she was on
 " Earth, she still retains a kind of *natural Authority*
 " over his PERSON, over his GOODS, and over his
 " OMNIPOTENCE: So that as *Albertus Magnus* says,
 " she cannot only intreat him for the Salvation of her
 " Servants, but by her MOTHERLY AUTHORITY can
 " COMMAND him; and as another expresses it, *The*
 " Power of the Mother and of the Son is all one, she
 " being by her Omnipotent Son, made HER SELF OM-
 " NIPOTENT.

Qu. 5.

" What Blessings the Virgin procures for her Ser- Page 91.
 " vants.

ANSWER 1. " She preserves them from Error and Page 92.
 " Hereſie, if they are in danger to fall into it; and
 " recovers them out of it, if they are fallen. 2. She Page 93.
 " defends and protects them in their Temptations against
 " their Enemy; and this not only Men, but other
 " Creatures; insomuch that a Bird which a young Lady
 " had taught to say his *Ave Maria*, being one day sei-
 " zed by a Hawk, whilst he was in his Claws, said only
 " his *Ave Maria*, and the Hawk terrified with the Sa-
 " lutation, let him go, and so he return'd to his Mistress.
 " 3. She comforts them in their Distresses, assists them in Page 94.
 " their Dangers, counsels them in their Doubts, eases Ib. 95.
 " them in their Pains, animates them in their Combats,
 " and finally, procures them a good Death. To this
 " end, 4. She gives them a timely fore-knowledge of Ib. 96.
 " their Death, that they be not surpris'd. She sends
 " the Angels to assist them in it, and sometimes comes
 " her own self in Person. 5. She obtains them the Ib. 97.
 " Grace of Repentance, if they are in Sin, and of Per-
 " severance, if they be in a State of Grace. Page 98.

Qu. 6.

Qu. 6.

Page 99.

" *Whether the Blessed Virgin has ever fetcht any out of Hell?*

Page 100.

" ANSWER 1. As to *Purgatory*, 'tis certain that the *Virgin* has brought several *Souls* from thence, as well as refreshed them whilst they were there. 2. 'Tis certain she has fetcht many out of *Hell*, i. e. from a State of *Damnation* before they were dead. 3. The *Virgin* can, and has fetcht men that were dead in mortal Sin out of *Hell*, by restoring them to Life again, that they might repent; which the Father proves at large, for the *Establishment of our FAITH and of our HOPE*.

Page 102.

Qu. 7.

2 Part.
Page 73.

" *What Honour we ought to render to the Blessed Virgin?*

Page 79.

" ANSWER. We ought to render to her a *Religious Honour*. 2. To honour her *Images* also with a *Religious Honour*, as sacred things; and this the many *Miracles* done by them do require. 3. To build Temples to her, which many grave Authors do assure us was done before her *Birth*, during her *Life*, and since her *Death* and *Coronation* in *Heaven*.

Page 92.

Page 99.

Qu. 8.

Page 138.

" *Whether it be good to make Vows and Pilgrimages to the Honour of the Virgin?*

Ibid.

" ANSWER. It is good to make *Vows*, and undertake *Pilgrimages* to the places where she is specially honoured.

Page 315.

The Practice of Devotion towards Her.

1. "To wear her *Scapulary*: which who so does, shall not be damned, but this Habit shall be for them

" them a *Mark of Salvation*, a *Safeguard in Dangers*,
 " and a *Sign of Peace* and *eternal Alliance*.

" They that wear this *Habit*, shall be moreover
 " delivered out of *Purgatory* the *Saturday* after their Pag. 316.
 " death.

2. To enter into her *Congregations*.

" And if any man be minded to *save* himself, 'tis im- Pag. 321.
 " possible for him to find out any more *advantageous* Pag. 322.
 " means, than to enrol himself into these *Companies*.

3. To devote ones self more immediately to Her Pag. 339.
Service: For which the Father gives several very
 grave Forms. *Ib. & seq.*

These are some of the Heads of Father *Crasset's*
 Book. It were infinite to recount his particular Fol-
 lies, with which every Page and Sentence is croud-
 ed. And however *Monsieur de Meaux* is pleased
 at a Venture to espouse all this, yet I must still
 beg leave to believe, that he neither approves this
 Practice, nor will receive these Principles. And
 these things, not only *Monsieur de la B*——
 in his Answer, but the Author of the *Pre-*
servative at large alledged against him; which be-
 ing a Book so well known in *France*, and mentioned
 to *Monsieur de Meaux* in a particular manner by

* *Monsieur Imbert* in his Letter to him, and having * In his Letter
 caused such Contests between † *Monsieur Arnauld* below N. 4.
 and ‖ *Monsieur Juncu*, upon this very account, still † Reflexions
 increases my Wonder, that for all this, *Monsieur de* sur le Préser-
Meaux should never hear there was any thing in this vatif, &c.
 Book of Father *Crasset's*, contrary to his *Exposition*, ‖ Le Jansen-
 nor believe the *Father* to be of any *Opinion* repug- niste con-
 nant to his *Principles* therein established. vaincu de vai-
 ne Sophisti-
 querie. Ar-
 ticle 7. pag. 72.

But why do I thus long insist upon Probabilities? &c.
Monsieur de Meaux himself owns that he hath both

T

seen

seen and read the *Preservative*; and in his *Treatise of Communion*, does particularly encounter what *Monsieur Jurieu* had therein advanced against his *Exposition*: And yet has this man, after all, the Confidence to tell the World, not only that he never read *Father Crasset's Book*, which is very improbable, but that he never so much as "heard it mentioned, that there was any thing in it contrary to his *Exposition*; tho' that Author, in that very Book, has spent no less than * six or seven Pages on purpose to prove it; not to say any thing of the † many other *Treatises*, and some of them *Answers* to his *Exposition* too, but all of them well known in France, that have done the same.

Vindicat.

p. 10.

* Pag. 97, 98,

99, 100, 101,

102, 103.

† Such are among others, *M. la B.* answer to his

Advertisment

p. 79.

Reflexions

Generales sur l'Exposition de M. de Meaux, p. 121, 144. *M. Arnauld* reponse au *Preservatif*. *M. Jurieu's Vindication*: le Janseniste convaincu de vaine Sophistique, p. 72, &c. *L'Esprit de M. Arnauld*, Vol 2. p. 174. *Politique du Clergé de France*, p. 67.

He that can believe this, let him also believe, that *M. de Meaux* had no hand in the first Edition of his *Exposition*; That the *Sorbonne Doctors* never corrected it, nor he suppress'd it upon that account; That that whole Edition was condemned only to make some little Alterations for the benefit of the Method, and the greater neatness of the Discourse and Stile. In a word, That what he has so shamefully asserted in his late * *Pastoral Letter*, as to a certain Point, which I shall beg leave not to name, but which we can at any time bring him thousands to contradict, he either ever believed himself, Or ever heard any other Bishops say; all which, as they have been shewn to be equally credible, so no doubt are they equally true too.

* Pastoral Letter, p. 3, 4.

The Reader may please to remember, that this Book of *Father Crasset's* was licensed by the Provincial, approved by the Fathers of the Society, permitted, and privileged by the King, and printed by the Archbishop of Paris's Printer, 1679.

NUM. III.

Cardinal BONA's Doctrine and Practice
of this Worship.

IN my Preface to my former Treatise, to shew with how little Sincerity many times those of the Church of Rome will approve Books, whose Principles they dislike; I observed, that Cardinal Capisucchi had in his Controversies plainly contradicted, in the point of worshipping Images, what he approved in Monsieur de Meaux's Exposition. This, Monsieur de Meaux saies, cannot be, for this admirable Reason, "*qu'on trouvera son approbation expresse parmi celles que j'ai rapportées*"; that his express Approbation has been given to his Book.

I have already said what I thought sufficient to the Consequence of this Answer: But now to satisfy the Reader that Cardinal Capisucchi is not the only Person that has thus complemented Monsieur de Meaux contrary to his own Principles and Conscience, I will here offer another plain Instance in M. de Meaux's learned and holy Cardinal BONA, whose memory, he saies, shall be for ever blessed in the Church. This learned Cardinal was desired by Card. Buillon to examine the Exposition with all rigour, because that some persons accused it of certain Defects; and he assures him that he did *particulièrement observer in che potesse esser ripreso*; particularly observe whether there were any Fault in it. The effect of this particular Observation was very

Avertissement
de l' 5 Edit.
Françoise,
12mo. Paris
1681. pag. 21

See Card. Bona's Answer to Card. Buillon.

favourable to *Monsieur de Meaux*: The Cardinal found nothing but matter of great *Satisfaction* to himself, and *Praise* to the Author; and yet has this man as flatly oppos'd *Monsieur de Meaux's* Principles in the Point of *Invocation of Saints*, before mentioned, both in his *Doctrine* and *Practice*, as 'tis well possible for words to do it.

For *Monsieur de Meaux's* Doctrine, I shall not need say any thing here, after what I have so fully accounted above: The Reader may please to compare it with the Extract I shall now offer him out of Cardinal *Bona's* Works.

Oper. Tom. 2.

In his *Dedication* which he makes of his Book of DIVINE PSALMODY to the Blessed Virgin, thus he concludes to her:

" Possess me as your own, O Sovereign QUEEN
 " of Heaven! and seeing it has pleased you in this
 " Oratory dedicated to your Service, to bestow so many Favours upon distressed Mortals, suffer not me to
 " go hence without some Mark of it. Renew your
 " Tokens, change your Miracles. As you are wont to
 " open the Eyes of the Blind, that they might behold the light, now open the Eyes of my Mind,
 " and fill them with your brightest light, that I may
 " with a pure Contemplation, behold the Light of God's
 " Countenance that is impressed upon us. If ever
 " you have cleared the stopp'd Ears of the Deaf,
 " Give Joy and Gladness to my inward Hearing, that
 " I may hear the Voice of the Bridegroom speaking
 " in silence to the Heart of Jerusalem. If you have
 " here broken the Chains of Dumb Tongues, Give to
 " my Mouth a right and well sounding Speech, that
 " when I sing the Praises of God, my Words may be
 " pleasing in the Presence of the Eternal King. If
 you

"you have restored Health to the diseased, heal me
 "who labour under an inveterate Sickness, that my
 "Mind may in the last Day be found intire, without
 "the Sickness of any evil Affection. This I must hum-
 "bly beg, here prostrate upon my Knees, before this
 "wonder working Image of yours, and upon that so-
 "lemn day which your Nativity has rendred venerable
 "to us.

Such is the entrance he makes upon this Book,
 and indeed the work that follows is all of a piece. In
 his 16 Chapter, Page 551. he gives this account, *Tom. 2.*
 why in all their OFFICES they conclude with a Prayer, *Page 551.*
 or some Complement at least, to the blessed Virgin.
 "It is to this end, that if by human frailty they have
 "committed any Error in the dreadful Service of
 "God, our Lord being appeased by her Mediation,
 "may not impute it to them for Sin: For She pre-
 "serves all those that trust in Her. She reaches out
 "her saving Hand to those, who in this damnable
 "World are in Danger. She restrains the malicious
 "Endeavours of our Enemies. No Day, no Hour,
 "not a Moment passes, without some Favour of Hers.
 "Her the Heavenly Host Worship, Hell it self Ob-
 "serves, the World Adores. Her Majesty the chief-
 "est of the Blessed Spirits tremble at. By Her Order
 "the World is govern'd; the Stars give Light, the
 "Sun shines, the Winds blow, the Gardens spring,
 "the Woods grow, the Seasons keep their constant re-
 "volutions, the Elements serve our needs. The Orna-
 "ment of our Manners, the Brightness of our Works,
 "all this we receive from Her Favour, when we
 "Worship and Venerate Her. The Church knows
 "of how great danger it is to have her exiled Chil-
 "dren divorced from the Care of their most indulgent
 Mother,

" Mother, and therefore by a most wise Counsel has
 " decreed, that they should by a frequent Observance
 " fly to Her Protection ; not only by instituting a
 " special Office to Her, but by addressing to Her in
 " the end of all her Offices, according as the reason of
 " the times should require.

See especially
 c. 12. p. 304.
 &c.

This is a short Specimen of what is scattered up
 and down in all the Parts of his Book ; I need not say
 how extravagant his Verses are, when the Prose is
 thus high flown : I will give but one Instance more,
 which one would think should contain, if any, a
 certain account of his Perswasion, taken out of his
Last Will ; in which, having commended himself to
 our Blessed Saviour, he comes in the next place, as
 is most fit, to the Virgin, and so on to the rest of
 his Friends and Patrons above. Page 37. Tom. 3.

See his Will
 in the begin-
 ning of the
 3. Tome.

" And to thee also, O Blessed Virgin MARY, Mother of
 " Mercy, Queen of the World, Comforter of the Afflict-
 " ed, Refuge of Sinners, Salvation of those that
 " perish, to thee, O Fountain of Piety, in this dread-
 " ful Hour, I commend my Soul. Help me now that
 " am afraid ; Lift me up that am falling ; Direct me
 " that am in Error, Comfort my Soul that is desolate,
 " and Obtain of thy beloved Son for me, the Mercy
 " which I have desired. You have always mercifully
 " Assisted me in all my Dangers ; O Forsake me not
 " in this last, on which Eternity depends. —

" Holy Michaël ! Archangel ! who camest to help
 " the People of God, Prince of the Heavenly Host —
 " Deliver me from the Snare of unclean Spirits, and
 " bring my Soul into a Place of comfort and refresh-
 " ment.

" And thou, Holy Angel, to whose Safeguard and
 " Protection I unworthy Sinner have been committed,
 " Assist

"*Assist me in this moment, Drive far from me all the Power of Satan; Save me from the Mouth of the Lion.— Draw me out of the Snare which they have laid for me, and Preserve my Soul from their evil designs.*

"*Assist me you also, O my Patrons, and tutelary Saints! Thou first of all, O St. JOHN, Fore-runner of Christ— Make my Paths straight, and Direct my way in the sight of the Lord. Blessed PETER! Key-bearer of the Heavenly Kingdom! Prince of the Apostles! by the Power that is committed to thee, Loose thou the Bonds of my Sins, and Open unto me the Gate of Paradise.*

"*And thou, O Glorious Father of the Monks of St. Benedict! impute not thou unto me to my Damnation, the innumerable transgressions that I have made of thy Rule.— O ye Captains and Heads of the Holy Order of the Cistercians, St. ROBERT, St. ALBERIC, St. STEPHEN, and St. BERNARD; who have so long patiently endured me an unfruitful Tree in this your Vineyard.— O Forsake me not in this hour! but Remember that I am your Son, though unworthy the Name---*

The Cardinal goes still further on with the rest of his Patrons; (for he had taken care to provide enough of them) but I fear I have tired the Reader with these I have already transcribed. *Monsieur de Meaux*, I know, will tell us, that all this is no more than if he had desired as many of the good Company that were about him at this time, to have done the same; and for his *Expressions*, tho' they are some of them a little *Extraordinary*, yet the Cardinal's intention, no doubt, like that of the Church, was to have them all reduced to this one and the same Catholic meaning, *PRAY FOR ME.*

And

* See the *Procès verbal de l'Assemblée extraordinaire des évêques de France* en Mars & May 1681.

M. de Meaux himself was one of this Assembly, and signed with the rest the Report of the A. B. of Reims, in which there is abundantly sufficient to shew how repugnant his Holiness's Proceedings were to the Doctrine of the Exposition, approved by him at the very same time that he was engaged in these attempts so contrary to it.

I know not whether it be worth the observing, that the very same day the Pope sent his complementing

Brief to *Monsieur de Meaux*, in approbation of his Exposition; he sent another to the Bishop of Pamiez, to approve his defending the Rights of his Church, against the King: which was judg'd in the Assembly, of which *Mr. de Meaux* was one, to be an interposing in an Affair, which neither the Holy Councils nor Fathers had given him any Authority to meddle with.

And for those who are resolv'd to believe this fond Pretence, there is no hopes of conviction.

But for unprejudiced Persons, who see the Vanity, indeed the unreasonableness and absurdity of this Evasion, I doubt not but they will find a plain Opposition between *Monsieur de Meaux's* Principles and the Cardinal's, and that this good Man needed a very great Apology to his Patrons, for having approved a Doctrine so derogatory to their Power and Honour, as that of the Exposition in his Opinion undoubtedly was.

But I shall say no more to shew the unsincerity of Cardinal BONA in this matter: I might have added a yet greater instance, than either of these Cardinals, of the same pious Fraud, in the Approbation of the POPE himself; * whose Briefs, with reference to the Affairs of France, and which this Bishop, who has had so great a part in them, could not be ignorant of, however publish'd at the same time that he sent his Complement to *Mr. de Meaux*, do but ill agree with his Exposition. Indeed, they run in such a strain, as plainly shews, that were but his Power equal to his Will, he would soon convince the World, that not this Mans Pretences, but the Dictates of Pope GREGORY VII. the UNAM SANCTAM Bull, and the Canon of LATERAN, were the true Exposition of the Doctrine of the Catholick Church.

And of this I am ready to make an ample proof, from the several pieces set out by publick Authority in France, when ever *Mr. de Meaux* or his Vindicator shall think fit to question the truth of what I now say.

NUM. IV.

Copie d'une Lettre écrite à Monsieur l'Evêque de Meaux, cy devant Evêque de Condom.

Au Port de St. Marie ce 13. Juin 1683.

Monseigneur,

Votre Grandeur rappellera, sans doute, mieux l'Idée de mon nom, lors que je luy dirai que je suis celui pour qui elle a eu la bonté de parler il y a environ 16 ans à Madame de Chaune pour avoir son consentement d'une Chapelle, comme tutrice de Monsieur de — & j'eus l'Honneur de la voir plusieurs fois à St. Thomas du Louvre, avec Messieurs de Perigueux & de Xainte.

Depuis ce tems la, j'ai souffert la Persecution, & particulièrement depuis l'Exposition de la Foi, que votre grandeur a publiée. Ses Enemis qui n'osent pas se declarer contre Elle, se declarent contre ceux qui disent la même chose. Et aujourdui Monseigneur l'Archevêque de Bourdeaux me fait faire le Proces, pour avoir expliqué à l'Epargne le jour de Vendredi Saint, "Que nous adorions Jesus Christ crucifié en presence de la Croix, & que nous n'adorions rien de ce que nous voyons. Et parce que le Curé dit sur le champ assez haut Le Bois, Le Bois; j'ajoutai, Non, non, C'est Jesus Christ, & non pas le Bois. Et comme il ajouta, "Ecce Lignum, Venite, Adoremus; je le relevai

en luy disant, "Auquel le Salut du Monde a été
"attaché. Venez, adorons ce Salut de Monde.

J'ajoutai que le sentiment de l'Eglise étoit, que si
par impossible nous pouvions separer la Divinité du
Fils de Dieu d'avec son humanité, nous n'adorerions
pas l'humanité, puis qu'il est certain qu'il n'y a rien
d'adorable que Dieu; & qu'ainsi nous devons nous
persuader que nous allons au Calvaire adorer Je-
sus Christ, sans nous arreter au Crucifix. Que l'
Eglise, comme une bonne Mere; nous l'avoit donné
par une sainte Invention pour aider à nôtre Foi, &
pour fraper plus vivement nôtre imagination, &
non pour être l'Objet de nôtre Culte, qui se ter-
mine à Jesus Christ.

Voilà, Monseigneur, tout mon crime, & ce que l'on
me reproche. J'ai écrit au Promoteur & au Vicaire
General, & à Monseigneur l'Archevêque. Je leur
expose, que j'offre à me dedire, si j'ai mal parlé;
j'offre à me justifier. Au prejudice de cela il persiste
dans l'interdiction qu'il l'ait verbalement sur le
champ. Je me suis pourvu par apel comme d'abus
au Parlement de Guienne; j'ai fait assigner le Pro-
moteur, & bien que j'ay fait toutes les honnetetes
possibles à la Justice Ecclesiastique, & rendu toutes
les deferences, le dit Seigneur Archevêque me menace,
comme ceux qui luy ont rendu ma Lettre me le
mandent, de Prison perpetuelle, & de Fers aux
Pieds.

Vôtre Grandeur peut connoître par ce procedé com-
bien il y a de Personnes qui detournent nos Freres
separés de rentrer dans l'Eglise. L'on m'objecte, ce
que l'on dit contre vôtre livre, que j'adoucis, mais
que le sentiment de l'Eglise est contraire. On
le verra mieux dans le Proces que me sera fait, car
je

je defie mes Enemis de pouvoir faire des reproches contre ma vie & mœurs, & de me reprocher d'autre Doctrine que celle de vôtre Grandeur, que je tache d'exprimer dans les mêmes termes, la trouvant très conforme aux sentimens de l'Eglise Romaine, & ainsi si je suis convaincu d'Herésie, j'ose dire à vôtre Grandeur qu'elle doit être à ma Garentie. J'ose pourtant l'assurer, que j'ay assez de lumiere pour bien defendre cette Doctrine, & pour détruire le Preservatif, si l'on ne me fait point de Violence. Je defie tous les Docteurs du Monde de toutes les Religions.

La Grace que je demande à V. G. est que si l'Archevêque se servoit de toute son Autorité pour m'opprimer, qu'Elle daigne interposer la sienne pour m'obtenir la liberté de me defendre. Elle voit combien l'honneur de Dieu y est intéressé, dans un tems ou toute la Province est remplie de Missionnaires, de Capucins, & de Jesuites ignorans, qui prechent l'Adoration de la Croix, & la font faire dans une Province ou tout est remplie de Religioneux, & ou j'ose promettre 10000 Conversions, si la Religion étoit pratiquée conformément à vôtre Exposition. Les Messieurs de la Religion P. R. n'ont autre Objection à me faire si ce n'est que l'Eglise Romaine Vous traite & Me traite d'Heretique. Je demande Pardon à Votre Grandeur, Monseigneur, si j'ai crû être obligé de luy faire connoître mon Procédé, apres quoi je l'assureray de la Soumission,

De son tres humble
& tres obeissant Serviteur,
IMBERT, Prieur.
V 2 The

The Copy of a Letter sent to Monsieur the Bishop of Meaux, formerly Bishop of Condom.

Port St. Mary, June 13th. 1683.

My Lord,

Y Our Lordship, without doubt, will better call to mind my Name, when I shall have told you, that I am the Person for whom you had the goodness, about 16 years since, to speak to *Madam de Chaune*, to obtain her consent, as *Tutres* to *Monsieur de* — for a certain Chappel; since which I have had the honour to see you several times at *St. Thomas* in the *Louvre*, with my Lords of *Perigueux* and *Xainte*.

Since that I have suffered *Persecution*, and especially since the time that your Lordship has published *your Exposition of the Faith*. Your Enemies, who dare not declare themselves against your Lordship, declare themselves against those who say the same things. And at this instant, the *Archbishop of Bourdeaux* has caused a Process to be made against me for having explain'd upon *Good-Friday*, "*That we adore JESUS CHRIST crucified in presence of the Cross, and that we do not adore any thing of what we see.*" And forasmuch as the *Curé* replied upon the place aloud, "*The WOOD, the WOOD; I added, No, no, 'tis JESUS CHRIST, and not the WOOD.*" And when he added, *Ecce Lignum, venite, adoremus*; I took him up, saying, *On which the Saviour of the World hung,*

hung, come let us adore this Saviour of the World.

I said further, that the Doctrine of the Church was, That if by an impossible Supposition we could separate the *Divinity* of the Son of God from his *Humanity*, we should not adore his *Humanity*; forasmuch as 'tis certain, that *there is nothing adorable but God*; and that therefore we ought to think, that we are now going out to Mount Calvary to adore JESUS CHRIST, *without stopping at the Crucifix*. That the Church, like a good Mother, had given, that to us by a holy Invention, to assist our Faith and make the livelier Impression upon our Imagination, but not to be the *Object of our Worship*, which must terminate upon JESUS CHRIST.

Behold, my Lord, all my Crime, and what I am reproached with, I have writ to the *Promoter*, and to the *Vicar General*, and to the *Archbishop* himself. I have offered, if I have spoken any thing amiss, that I will recant it: I have offered to justify my self: Notwithstanding all this, his Grace still persists in the *verbal Interdict*, which he immediately pronounced against me. I have transferr'd my Cause by *Appeal*, as of Abuse, to the *Parliament of Guienne*: I have caused the *Proctor* to be summon'd; and though I have used all imaginable fairness, with reference to the *Ecclesiastical Jurisdiction*, paid them all possible deference, nevertheless the said *Archbishop* threatens me, as I am informed by those who gave him my Letter, with perpetual Imprisonment and Chains, for my Offence.

Your Lordship may see by this Proceeding, how many there are that hinder our *separating Brethren* from returning to our Communion. They object to me, *that which is also said against your Lordship's Book,*

Book, That I do mollifie, but that the Doctrine of the Church is quite the contrary. This will more plainly appear by the Process against me; for I defie my Enemies to reproach me for my Life and Manners, or for any other *Doctrine* than that of your Lordship, which I endeavour to expresse *in the self same Terms*, as finding them most agreeable to the Sentiments of the *Roman Church*: so that *if I am convicted of Heresy, I am bold to say, your Lordship must be my Surety.* But I dare assure you, my Lord, that I have Knowledge enough to defend this *Doctrine*, and destroy the * *Preservative*, might I be but secure from *Violence*: I defie all the Doctors of the World, of whatsoever Religion they be.

* An Answer
to Monsieur de
Meaux's Expo-
sition, intituled,
Preservatif
contre le
changement de
Religion.

The Favour which I have to beg of your Lordship, is, That if the *Archbishop* should make use of his *Authority* to oppress me, you will please to interpose yours so far, as to procure me only the Liberty to defend my self. You see how far the Honour, of God is concerned in it, and especially at a time when the whole *Province* is filled with *Missionaries, Capuchins, ignorant Jesuits*, and others, who preach up *the Adoration of the Cross*, and cause it to be done in a Country full of *Protestants*, and among whom I durst promise 10000 *Converts*, were the *Practice of our Religion conformable to your Exposition.* The *Protestants* have hardly any other Objection to make to me, than this, That the *Church of Rome treats both your Lordship and me as Hereticks.*

I beg your Lordship's Pardon for this; I thought my self obliged to acquaint you with my *Case*; after which, I have only remaining to assure you of the Submission of,
My LORD,

Your Lordship's most humble and obedient Servant,
IMBERT.

Such

Such was the Account which *Monsieur Imbert* gave of his *Casé* to *M. de Meaux*; I was the more willing to publish it, that those who have never seen the *Factum* which he printed of it, and which is too long to be inserted here, may at least by this perceive that his Crime was truly his adhering to *M. de Meaux's Exposition*; and that he had reason to say, as he does in this Letter to him, *That if he was convicted of Hereſie*, *M. de Meaux ought to be his warrant for it.*

And because the Bishop has been pleased to endeavour to take off the force of this great *Allegation*, by lessening the *Character of the Person*, I shall leave it to the indifferent Reader to judge, whether this Letter carries any thing of the Stile of an *extravagant*, a man of no learning, as well as of no Reputation, such as *M. de Meaux* in his Answer pretends him to be.

Vindicat. p. 116. Cet *Imbert* est un homme sans sçavoir, qui crût justifier ses extravagances — en nommant mon Exposition, &c.

NUM. V.

The Epistle of St. Chrysostome to Cæsarius, cut by some of the Doctors of the Sorbonne, out of the Greek Edition of Palladius, published by Monsieur Bigot, 1680. with a Dissertation premised, containing an Historical Account of the whole Affair.

IT will perhaps be look'd upon by some, as a little unseasonable, to joyn a piece of *Antiquity* so considerable as this *Epistle*, to a Treatise of so little Importance

Importance as the foregoing Defence may justly be esteem'd to be. But since the main thing I charge *M. de Meaux* with, is, That a first *Edition* of his Book was suppress'd for containing some Assertions not so suitable to the Sentiments of the *Sorbonne Doctors*, to whom it was sent for their *Approbation*, to shew the undistinguishing Justice of their Proceedings, and that *M. de Meaux* is not the only *Bishop* they have dealt thus rudely with on these Occasions; I was willing to communicate to the World one Instance more of the like nature, especially since the Original Leaves, rased out, and suppress'd by them, have here also fallen into my Hands, and may at any time be seen with the suppress'd *Edition* of *M. de Meaux's Exposition*.

It may be some Satisfaction to *M. de Meaux* to consider, that in this Case, he has run no other fortune than what is common to him with the great *St. Chrysostome*: And possibly the Reader too will from hence begin to find it no difficult matter to believe, that those who made no scruple to suppress a whole *Epistle* of *St. Chrysostome*, a *Patriarch* and a *Saint*, for contradicting their *Doctrine* in one only *Point*, may indeed have made as little of correcting *M. de Meaux's Exposition*, tho' a *Bishop's*, that had prevaricated their *Faith* in so many.

Nor was I less engaged on the *Vindicator's* account to this Publication; 'tis one of his greatest difficulties, and which he seems the most desirous to be resolv'd in, how there can be such a thing as the *Real Presence* in the *Encharist*, without *Transubstantiation*? I have before told him what I suppose sufficient to explain this matter. But because I cannot expect that either my *Church* or *Book* should pass with

pass with him for an *Oracle*, it may be some confirmation of the *Idea* to shew him one of their pretended *Patrons* concurring with me in the *Exposition*, and manifestly supposing a Union betwixt the *Bread* and *Christ's Body* in the holy *Eucharist*, and yet stilly contending at the same time, that the *Nature* of the *Bread* is not *changed* in it.

All the danger is, that this holy Father, who, as Monsieur * *Bigot* observes, has hitherto pass'd for the great *Doctor* of the *Eucharist*, as *St. Austin* of *Grace*, may possibly by this run the hazard of losing his Credit amongst them; and as it has fared but very lately with *Theodoret* upon the *same account*, that they will henceforth begin to *lessen his Reputation*, since they cannot any longer *suppress his Doctrine*.

* See Mr. *Bigot's* Preface below.

But before I offer the *Epistle* it self, it is fit that I premise something for the better understanding of it. It was written to *Cæsarius*, a *Monk*, that had a little before fallen into the *Apollinarian Heresie*, to reduce him to the *Catholick Faith*. I shall therefore beg leave to begin my *Reflections* with a short account of that, as far as may serve to open the way to what we are to read of it in this.

REFLECTION I.

Of APOLLINARIUS and his HERESIE.

A POLLINARIUS the younger, from whom this *Heresie* derives its name, was Son
X to

Godefry vie
de S. Athanase,
livre II. cap.
13. Ex Basil.
Ep 74.

Socrat. Ecclef.
Hist. lib. 3.
cap 16.
Calvisii Chro-
nol. pag. 525.
an. 352.

to the elder *Apollinarius*, a very learned Man, and never, that we read of, charged with any *Hereſie*. He was of *Alexandria*, where he was ordain'd a *Prieſt*, and became deſervedly eminent for this, That when *Julian* forbad the Chriſtians the reading of human Writers, being envious of that Reputation which many of the *Fathers* of the Church had ſo juſtly acquired in that ſort of Learning; he with his Son, repaired in great measure this Diſadvantage, by opening of two *Schools*: The *Father* turning the Writings of the *Old Teſtament* into *Heroick Verſe*, and composing ſeveral *Tragedies* of the *Hiſtorical* Parts of them: The *Son* explaining the *New* in *Dialogues*, after the *Platonick* manner; and by this means preſerving the Church from that Ignorance, which the *Apoſtate* Emperor thought to have reduced it to.

II. As for the younger *Apollinarius*, he is on all hands acknowledged to have been a very extraordinary Man; eminent for his Learning, and particularly cheriſhed by St. *Athanaſius*, as one of the moſt zealous Defenders of the *Nicene Faith*, whiſt he was yet but *Reader* in the Church of *Laodicea*. He wrote againſt *Porphyry* in 30 Books; againſt the *Arrians*, *Eunomians*, *Origen*, and the other *Hereticks* of thoſe times. In a word, both his Zeal and his Learning were ſuch, that, if we may take the account which *Vincentius Lirinensis* has

Sozomen. Ecclef. Hist. lib. 6. c. 25. See Epiphani. Har. 77. Theophilus l. 1. paſchal. Vincen. Lirin. lib. adv. prof. novationes. Quid illo praſtantius acumine, excitatione, doctrinâ? Quam multas ille Hæreſes multis voluminibus oppreſſerit, quot inimicos fidei conſutaverit errores, indicio eſt opus illud 30 non minus librorum, nobiliſſimum & maximum, quo inſanas Porphyrii calumnias, magnâ probationum mole conſudit. Longum eſt univerſa ipſius opera commemorare, quibus proſectò ſummis Aedificatoribus Eccleſiæ par eſſe potuiſſet, niſi profanâ illâ hæreticæ curioſitatis libidine, novum neſcio quod adinventiſſet, quo & cunctos labores ſuos, velut cujuſdam lepræ admixtione, ſcedaret, & committeret, ut doctrina ejus non tam ædificatio, quam tentatio potiùs eccleſiaſtica di-

leſt

left of him, had he not fallen into *Heresie*, he
 “might justly have been equall’d to the chiefest Builders
 “of the Church.

III. The *Occasion* of his *Heresie* is diversely report-
 ed by Ecclesiastical Writers. — * *Ruffinus* tells us, * *Ruffin* lib. 2.
 that his extraordinary Facility to write upon all cap. 20.
 sorts of Subjects, and his great Understanding in
 all kinds of Learning, rais’d in him a love of Dis-
 putation; and that the desire of refuting whatever
 others said, made him at last himself become a He-
 retick. † *Sozomen* relates, that St. *Athanasius* in † *Sozomen*.
 his Passage through *Laodicea*, where *Apollinarius* lib. 6. c. 25.
 then was, contracted so intimate a Friendship with
 him, that *George*, Bishop of that place, and who
 detested the Communion of St. *Athanasius*, as the
 other *Arrians* did, excommunicated || *Apollinarius* || *Petavius* says
 upon this account, and would never be perswaded it was for
 to receive him, whatever Instances he could make keeping too
 to that purpose; and that upon this he conceived much compa-
 ny with the
 so great a discontent, that it carried him in the Hearthen *Epi-*
 end to form himself a new *Heresie*. And lastly, *phanius*. See
 * *Theodoret* differing from both these, tells us, That dogm. Theol.
 being rejected from the Government of the Church, T. 4. l. 1. p. 25.
 to which in the Contest between *Meletius* and c. 6.
Paulinus, he also, as Head of a third Party, aspired; * *Theodoret*.
 he thereupon began to spread openly that *Heresie* Eccles. Hist.
 he had before invented, and to set himself up for l. 5. c. 4.
 chief of it.

IV. Whether any, or all these Causes concurr’d
 to ruine one of the greatest Ornaments of the
 Church, and who had till then been the Admiration
 of the best Men, not only St. *Athanasius*, *Basil*, &c.
 who were his Friends, but all the others, as ma-
 ny as have left us any account of the History of

Epiphan. Har.
77.

those times, having constantly represented him in the most advantageous manner that could be expected: Certain it is, that his loss was a very sensible Blow to the Church, and is as such, exceedingly lamented by Epiphanius in the account of his *Heresie*.

* Godesfr. places it An. 361.
See Balf. Zon.
com. in Can. 1.
Concil. Occ.
secundi.

V. He had now been some time made * Bishop of *Laodicea*; whether of the great *Laodicea* in *Syria*, or of the other in *Phœnicia* of *Libanus*, is not certainly known. It was not long after this Promotion that he became a *Heretick*. *Athanasius*, who died within 10 years after, having written a long Letter to *Epictetus*, Bishop of *Corinth*, against his Errors; tho' either his respect to a Person he had so much esteem'd, or being unwilling to exasperate One, whom he so earnestly desired to reduce to the *Catholic Faith*, made him that he did not once name him in his whole *Epistle*.

See this Letter
in Epiphan.
Hares. 77.

See this Council
in Labbe's
Collection,
T. 2. p. 816.

Vid. Binnii not.
loc. cit.

VI. But we will come yet nearer; for in the year 362. *Athanasius* being the third time return'd from Banishment, held a Council at *Alexandria*; in which, among other things, we find the *Heresie* of *Apollinarius* expressly condemned, tho' no mention made of his Name; whether it were that he was not yet known as chief of those *Hereticks*, or that, as some think, he sent a Renuntiation of his *Heresie* to the Council by the Monks that went thither. About ten years after, Anno 373. the same *Heresie* was again condemned in another Council at *Rome*, under Pope *Damasus*; and lastly, in the second General Council at *Constantinople*, Anno 381. he is by name *anathematized* among the other *Hereticks*, Can. 1. of that *Synod*.

VII. As to the *Herese* it self, I shall not enter any farther into the search of it, than may serve for the Explication of that Capital Error, which gave Occasion to this Epistle of St. *Chrysostome*. Now this, to take it in his own words as they are reported by *Photius* from *Eulogius*, was, That *Θεὸς ὁ παρ' ἡμῶν ἀπετέλεσαν φύσιν*, That God and flesh make up but one Nature, which *Balsamon* and *Zonaras* thus explain, "Ἐλέγε γὰρ ὁ Θεὸς ὁ υἱὸν τῷ Θεῷ, σῶμα μὲν ἑμφυρον οὐκ ἔστι ἀνάγκη δεοῦ ἀναλαβεῖν, ἀλλ' ὡς τῷ Θεῷ ἀρκέσει ἀντὶ τοῦ σώματος." That he said, that the Son of God took indeed an *animate Body* of the blessed Virgin, but without the *Rational Soul*, the *Divinity* serving instead of *that*.

Photii bibl. in Eulogio, p. 350. Comment. in Conc. 2. Oecumen. can. 1.

VIII. And the same is the account which the other Ecclesiastical Writers have left of him; *Gregory Nazianzen*, *Theodoret*, *Epiphanius*, *Theodorianus*, &c. all which unanimously agree in this point of his asserting, *ἑμφυρον μὲν ἔστι τῷ σώματι, ὡς μὲν τῷ λογικῷ ἐκπνέοντι ψυχῇ παρὰ τὸν Θεὸν λόγον παρὸν*. That the *Body* of our *Saviour* was *animated*, but that he had not the *Rational Soul*; for that that *Soul* was superfluous, where the *Divine λόγος* or *Word* was present.

Theodoret Hæret. Fabul. l. 5. c. 11.

IX. But tho' this were the last Resolution of his *Herese* as to this point, yet was it not his first Error. It was a part of the Doctrine maintained by *Arrius* and *Eunomius*, That *Christ* took a *Body* destitute not only of the *Rational Soul*, but altogether *inanimate*; *σῶμα μόνον ἀνεληφέναι*, saies *Theodoret*, *Θεὸν λόγον, ὡς τῷ ψυχῇ ἐν τῷ σώματι πληρῶσαι τὴν χρείαν*. That *God the Word* took a *meer Body*, and that himself supplied the want of the *Soul*. And the same was the beginning of *Apollinaris's Herese*.

Theodoret Hæret. Fab. l. 4. c. 1. & Epist. 104. de Arrio & Eunomio.

Socrates Hist.
Eccl. l. 2. c. 46.

resie too. Πρώτον μὲν ἔλεγον, φαίς Socrates, ἀνα-
ληφθῆναι ὃν ἄνθρωπον ὑπὸ τοῦ θεοῦ ἐν τῇ οἰκονομίᾳ
τῇ ἐν ἀνθρωπίνῃ ψυχῇ ἀνδρὶ εἶναι ὡς ἐκ μετανοίας ὁπι-
διορθεύμενοι, περὶ δὲ αὐτοῦ, ψυχῇ μὲν ἀνεληφέναι, νῦν δὲ
ἐκ ἡγεῖν αὐτῷ, ἀλλ' ἔτι ὃν θεὸν λόγον ἀντὶ τοῦ εἰς τὴν
ἀναληφθέντα ἄνθρωπον. They first asserted, That
God at his Incarnation took upon him Man without
any Soul. Afterwards, as if they repented, and meant
to correct their Error, they held, That he took in-
deed the animal Soul, but was destitute of the Ratio-
nal, God the Word being instead of that. Both which
Vincentius Lirinensis tells us, they sometimes joyn-
ed together, saying, In ipsa Salvatoris nostri carne,
aut animam humanam penitus non fuisse, aut certe
talem fuisse cui mens & ratio non esset; That in the
Body of our Saviour there was either no Human
Soul at all, or at least such as was not rational.

Vincent. Liri-
nenf. adv. Hæ-
ref. c. 17.

Epiphani. Hæ-
ref. 77.

Theodoret. Ec-
cles. Hist. l. 5.
cap 3.

Greg. Naz. o.
46. p 722.
c.

Theodoret. Hæ-
retic. Fab. l. 4.
c. 13. Οὐδὲν
ἔστιν, Eutyches,

τὸν θεὸν λόγον ἀνθρώπου ἐν τῇ παρθένῳ λαβεῖν, ἀλλ' αὐτὸν ἀτρέπτως παραπνεῖναι, καὶ σάρκα
γενόμενον, τῷ πάτρει μόνῳ διὰ τὸ παρθένα ποιεῖν.

X. I shall not now enter on any other Points of
their Heresie, such as their making this Flesh not to
have been assum'd by Christ at his Conception, but to
have been always with him consubstantial with the
Divinity; which Divinity therefore by consequence suf-
fer'd, and was mortal; which Epiphanius, Theodoret,
but especially Gregor. Nazianzen has at large re-
lated. Only since some, for the more distinct con-
ception of the Apollinarian Heresie, have thus di-
stinguish'd it from that of Eutyches afterwards;
that the Eutychian affirm'd, That our blessed Savi-
our took nothing from the blessed Virgin, but that
the very Logos, the Word it self being, as Theodoret
expresses it, immutably converted, and made Flesh,

only

only passed through the Virgin; whereas Apollinarius supposed the Flesh of Christ, which he took of the Virgin, to be converted into the Divine Nature: It appears by Gregory Nazianzen, that this was no certain distinction, forasmuch as the Apollinarian too affirmed oftentimes the same thing; that, as the Father expresses it in the place I before cited, our Saviour was even before he descended, the Son of Man, and descending, brought his Flesh along with him, which he had whilst he was in Heaven, before all Ages, and consubstantial with his Essence. Which is what Theodoret long since observed, when in his 3. Dialogue, speaking with relation to them both, he says, οἱ τῷ ποιητῇ τῷ τῷ σωτηριεύοντι ἐν τῷ λόγῳ φέρουσιν, ποτε μὴ σάρκα γενήσθαι τὸ θεῖον λόγον φασί, ποτε ὃ ἢ σάρκα λέγουσι τῷ εἰς θεότητα ἐκείνου μεταβολῇ. They who have patcht together this various and many-form'd Heresie, sometimes say, that the Word is become Flesh, sometimes that the Flesh is changed into the Word.

Naz. orat. 45. supr. dist. Δ. ἀβεβήσται, Apollinarius, σὺν τῷ κατελθεῖν, αὐτὸν ὕδιν ἀδράσται εἶναι, κατελθεῖν ἰδὼν ἐπαρῶμενον, ὡς ἐκείνου, ὃν ἐν τῷ θεῷ οὐκ ἔστιν αὐτῷ, πρὸ αἰώνων παρὰ σωματικῶν.

Pag. 722.

Wherefore laying aside these subtleties, this we may undoubtedly conclude, That whatever their other differences were, whether as to his *Body*, which we see is uncertain, or to his *Soul*, in which the variety was more constant and more discernable, the *Eutychian* affirming the *Union of the two intire Natures*, the *Humane* and *Divine*; whereas the *Apollinarian* deny'd that our *Saviour* ever assumed the reasonable *Soul* at all: certain it is, for what concerns our present purpose, that they both agreed in this, That after the *Union of the Word and Flesh*, there was but *one only Nature* common to both, the *Substance of the two*, that were before, being now confus'd and permixt; from whence they were

Ναυ. ομα. 45.
supr. diff. Δι-
αβεβαῖνται,
Apollinarius,
σπεῖν τῷ κα-
τελθεῖν, αὐ-
τοὺς ὡς ἀν-
δρασι εἶναι,
χρᾶτελθεῖν
ἰδιαν ἐπαρ-
μουν *Caesar*,
ἐκείνῳ, ἢ
ἐν τοῖς ἑσπέροις
ἔχον ἐπὶ τ-
ρανε, περ-
σιώνων πταχ
συστοσπέρμ.
Pag. 722.

See Petav.
Dogm. Theolog.
Tom. 4. l. 1.
c. 15. pag. 71.
§. 3.

† *Apollinarius* were both of them afterwards called by † *St. Chry-*
 by *St. Chryso-*
stom, Eutyches *stom* and others *Cumenians*, from their confusion of
 by others. the two Natures into one, and making not only
 one Person, as the *Catholick Church* did, but one
 Nature too alone in *Christ*. •


REFLECTION II.

St. Chrysostome's Argument from the Eucharist
against the Apollinarians, consider'd and
explain'd.

Such is the Account which the antient Fathers have left us of the *Apollinarian* Heresie, and the same we find to have been the Notion which *St. J. Chrysostom* in this *Epistle* had of it. He “proves the *divine* and *humane* Natures to be distinct in *Christ*; that the *Properties* of the one, ought not otherwise to be confounded with the other, than as they are united in the same Person. He charges the *Apollinarians* with saying that our Saviour's Body is converted into the *Divinity*, and upon that account attributing *Passion* to the *Deity*: and finally, he concludes all with this *Exhortation* to *Casarius*, whom he designed by this *Epistle* to recover from their Errours. “Wherefore, dearly beloved, says he, laying aside the novel Phrases, and vain Speeches of these men, let us return to what we have before said; that it is pious, most pious indeed, that we should confess our Saviour *Christ*, who died for us, to be perfect in the Godhead, perfect in the Mankind; one only begotten Son, not divided into two, “but,

“ *but bearing in himself together the unmixt proprieties of two distinct Natures. Not two different Persons, God forbid! But one and the same Lord Jesus, God, Word; cloathed with our Flesh, and that not inanimate, without the rational Soul, as the wicked Apollinarius pretends. Let us then assent to these things, let us fly those who would divide him; for though the Natures be distinct, yet is there but one undivided and indivisible Union to be acknowledged in the same one Person and Substance of the Son.*

II. And now if this be the *Catholic Doctrine* which this Holy Father here designs to bring *Cæsarius* to; such the *Errors*, which by the subtlety of the *Apollinarians* he was involved in: It will be very easie to conceive the *Allusion* he here makes between the two *Natures* united in *Christ*, and the two *Parts*, which the *Catholic Church* has ever acknowledged in the *Holy Eucharist*; to the destruction of the *Romanists* Pretences of *Transubstantiation*, and to the solid Establishment of the *Real Presence* of *Christ* in this sacred *Mystery*, such as the *Church of England* believes, and has been explain'd by me in the foregoing Discourse.

III. The Words of *St. Chrysostome* in this Epistle are these: “ *Christ is both GOD and MAN; GOD, in that he is impassible; MAN, for that he suffer'd, yet but one SON, one LORD; He the same without doubt, having one Dominion, one Power of two united Natures. Not that these Natures are consubstantial, forasmuch as either of them, does without confusion retain its own Properties, and being two, are yet inconfused in him.* See below. 

“ *For as [in the Eucharist] before the BREAD*

Y

“ *is*

“ is **Consecrated**, we call it **BREAD**, but when the
 “ Grace of God by the Priest has **consecrated** it, it is
 “ no longer called **BREAD**, but is esteemed **wor-**
 “ **thy** to be called the **LORD's BODY**, although
 “ the **Nature** of **BREAD** still remains in it ; and
 “ we do not say there be **TWO BODIES**, but **ONE**
 “ **BODY** of the Son : So here, the **DIVINE NATURE**
 “ being joyned with the [**Humane**] **BODY**, they both
 “ together make up but one Son, one Person. But yet
 “ they must be confess'd to remain without confusion,
 “ after an indivisible manner, not in **ONE NATURE**,
 “ but in **TWO PERFECT NATURES**.

IV. In which Passage, whether we consider the
Expressions themselves, or the *Application* of them,
 they are utterly destructive of *Transubstantiation*.

First, as to the *Expressions* themselves.

They tell us plainly, “ That the **Nature** of
 “ **BREAD** remains in the Eucharist after the **Con-**
 “ **secration** : That our not calling it **BREAD**, but
 “ **CHRIST's BODY**, does not therefore intend to signi-
 “ fie that the **Nature** of **BREAD** is at all chang-
 “ ed ; for that the **BREAD** by **Consecration** becomes
 “ indeed **worthy** to be **CALLED THE LORD's**
 “ **BODY**, but yet still retains its own **Nature** of
 “ **BREAD**.

V. These are such plain expressions of the
Bread's continuing in its own *Nature* after *Consecra-*
tion, that the *Papists* themselves have not been
 able to deny it. So that their only Refuge is, that
 by the **BREAD's** retaining still its own **Nature**,
 we are, they say, to understand only this, that its
Accidents remain, but for its *Substance*, that is
 changed into the **BODY OF CHRIST**. * Thus
 Gardi-

* See most of
 these cited by
 Albertinus, de
 Eucharist. l. 2.
 pag. 533. in
 Chrysostomo,
 c. 1.

Gardiner, Turrian, Bellarmine, Gregory de Valentia, Vasquez, Suares, Perron, Gamacheus, and last of all, Father † Nouet, in his Controversie against Monsieur Claude.

VI. This is indeed to cut the Knot when it was not to be untied; and makes St. Chrysostome in effect to say thus much, *That the Nature of BREAD after the Consecration, still remains, though indeed the Nature be changed, and only the Accidents continue.* And would it not have been an admirable Similitude, to shew that the Humane Nature of Christ was not changed into the Divine, as the Apollinarian pretended, to alledge the Example of the Eucharist, in which the Nature of the BREAD was changed into the very Nature of Christ's Body, as the Papists believe.

VII. But S. Chrysostome was not so absurd, as these men would represent him; and his other Expressions utterly overthrow this Evasion. 1. He tells us plainly, that all the Change that was made in the BREAD by Consecration, was in the Name, not the Substance: That whereas before it was called BREAD, by being consecrated it became worthy to be CALLED THE LORD'S BODY. 2. Had St. Chrysostome believed the BREAD to have been truly changed, and become the very Body of Christ, would he have said that it became WORTHY to be CALLED the Body of Christ? and not rather plainly have told us that it became the VERY BODY of Christ? Do men use to say that the Heaven is worthy to be called the Heaven? The Sun, worthy to be called the Sun? And why shall we think St. Chrysostome the only ridiculous man, to use such a Phrase as no man in the World ever did, or would have done

† Nouet de la
presence de
Jesus Christ
dans le
tres saint Sa-
crement, liv.
4. c. 5. art. 3.
p. 285.

See this Ar-
gument ma-
naged by
Monsieur
Claude, Rep. à
Pere Nouet.
Partie 5. c. 6.
p. 488.

besides? But 3. And to put this point beyond all doubt: When St. *Chrysostome* here speaks of the *Nature* of *BREAD*, in allusion to the *Nature* of *CHRIST*; if we will have him consistent with himself, we must suppose him to have used that *Expression* with reference to both, in the same sense. As therefore in his Discourse immediately before and after, by *Nature*, with reference to *CHRIST*, he does not mean the *Properties* only, but the very *Substance* of his *Humanity* and *Divinity*; so here in his allusion to the *Eucharistical BREAD*, he must still mean the same, the *Substance* of the *BREAD*, and not barely the *Properties*, or *Accidents* of it; and of this I am persuaded no indifferent Person will make any doubt.

Secondly, As to the *design* of this *Allusion*,

VIII. The *Apollinarians*, as we have seen, affirm'd the *Change* of *one Nature* in *Christ* into the *other*; That however, before the *Union*, they were *two distinct things*, yet by being *united*, the *humane Nature* became *converted*, or if you will, *transubstantiated* into the *Divine*.

IX. Now the Falseness of this *S. Chrysostom* shews, by the Example of the *Eucharist*, That as there the *BREAD* by being *consecrated* becomes indeed *worthy to be called CHRIST'S BODY*, yet do's not lose its own *Nature*, but continues the same *BREAD*, as to its *Substance*, that it was before: So here, the *Humane Nature* of *Christ*, being by the *Incarnation* *hypostatically united* to the *Divine*, did not cease to be a *Humane Nature*, but still continued what it was before, however *united* with the *other* in *one Person*.

X. So

X. So that as certainly then as the *Humane Nature* of *Christ* does now continue to be a *Humane Nature*, notwithstanding that *Incarnation*; so certainly does the *BREAD* in the Eucharist continue *BREAD* after this *Consecration*. As certainly as *Apollinarius* was deceived in supposing the *Mankhood* of *Christ* to be swallowed up and *changed* into the *Godhead*; so certainly is the *Papist* deceived in imagining the *Substance* of the *BREAD* to be swallow'd up and *converted* into the *Substance* of *CHRIST's BODY*, in this *Holy Sacrament*.

XI. *Christ's Humane Nature* being united to the *Divine*, became *worthy* thereby to be *called*, together with it, by the same common Name of *Christ*, *Lord*, *Jesus*, *the Word*, *the Son of God*; the *BREAD* being by *Consecration* mystically united to *Christ's BODY*, becomes *worthy* to be *called*, together with it, *THE LORD's BODY*; but that is all, the *Humane Nature* still continues what it was before in the *one*, the *Nature* of the *BREAD* still continues what it was before in the *other*, and there is no *Transubstantiation* made in either.

XII. In a word, in the *Hypostatic Union*, tho there be two *distinct Natures*, *God* and *Man*, yet there is but *One Person*, *One Son* made up of both. So in the *Holy Eucharist*, tho there be two *different* things united, the *BREAD* and *CHRIST's BODY*, yet we do not say there be *Two Bodies*, but *One mystical Body* of *Christ*, made up of both; as the *King* and his *Image*, to use the Similitude of the *Ancient Fathers*, are not *Two*, but *one King*: Or in the Example of *St. Chrysostome* himself, *Christ* and the *Church* are not *two*, but *one Body*.

REFLECTION III.

Of the Epistle it self, and the Attempts that have been made against it.

I. **A**Nd now when such is the force of this *Epistle*, that it utterly destroys one of the principal *Errors of Popery*: It is not at all to be wondred at, if those men who were resolved not to be convinced by it themselves, have used all imaginable means to provide that others should not.

Ann. 1548.

II. It is now above 100 years, since this passage was first produced by *Peter Martyr*, in his Dispute with *Gardiner, Bishop of Winchester*, concerning the *Eucharist*. He then profess'd that he had copied it out of the *Florentine MS.* and that the whole Epistle was put by him into *Arch-Bishop Cranmer's Library*. || This *Gardiner* could not deny, who therefore in his Answer to him 1552. endeavour'd first to ascribe it to another *John of Constantinople*, who lived about the beginning of the 6th Century. Secondly, to elude the force of this Passage, by that strange interpretation of the Word *Nature*, I have before mentioned, and in which all the others have since follow'd him.

II Lovanii
Confutatio Ca-
villationum,
&c ad Obj.
201.

† Libr. 1. de
Euchar. cap. 18.

Vasquez dis.
180. c. 9. n. 102.
Valentia de
Transub. cap. 7.
S. Similiter.

III. † *Turrian*, who by his writing seems to shew that he had somewhere or other seen this Epistle, contends in like manner, and if we may believe *Vasquez*, and *de Valentia*, proves it too, that this Epistle was not *Chrysostom's*, but the other *John's*, to whom the *Bishop of Winchester* had before

before ascribed it. But yet still the Argument recurr'd upon them, forasmuch as this other *John* was in the beginning of the 6th Age, and *Transubstantiation* by consequence was not the *Doctrine* of the *Church* then.

IV. And indeed *Gamacheus* is not very unwilling to acknowledge this: for having with the rest assigned this *Epistle* to the other *John*, he tells us, he is to be excused, for that *Transubstantiation* was not so plainly delivered and explain'd in those days as it is now.

V. But this * *Cardinal Perron* could not bear, he neither thought fit to rely upon an *Evasion*, which he saw would not do their business, nor could he endure to allow so antient an Author as either of the two *Johns*, to have been so directly opposite to their Sentiments in this matter. And therefore flatly accuses *Peter Martyr* of *Forgery*, and uses abundance of Arguments to persuade the World, that there was never any such *Epistle* as had been pretended.

VI. Thus stood this Passage, and the whole *Epistle* for its sake; till about six years since the learned *Bigotius*, who had twelve years before brought a Copy of it from *Florence*, resolved to ruine all the Endeavours of these Men, by publishing the very *Epistle*, which the *Cardinal* had so loudly proclaimed to be a *Forgery*, and proving it to be indeed the *Genuine Off-Spring* of *St. Chrysostome*, contrary to what the rest had in vain pretended.

VII. And this he accordingly, with great sincerity performed, *Ann.* 1680. For in his *Edition* of *Palladius* that year, among the other Pieces which he added to it, this *Epistle* of *St. Chrysostome* had one

Excusari posse, quod nec Transubstantiatio ejus temporibus ita perspicue

tradita & explicata fuerat, sicut hodie.

See Albertinus de Euch. p. 533. l. 2. supr. cir.

* *Perron de l'Eucharistie.*

p. 381, 382, 383.

one of the first places, and was strengthened by him, with such *Attestations*, as shew it to be beyond all doubt *authentick*. In his *Preface* he declared how he came by it, and made a short *Apology* for that passage of it that had caused so great a Contest; but such as it seems, he was either conscious to himself, not to have been very strong, or fear'd at least that his *Censors* would not esteem it to be so.

Expostulatio.
pag. iii.

VIII. And in this I speak no more than what he himself declared to his Friends, insomuch that he resolv'd to reserve privately some few Copies, for fear the rest should run that risque, which indeed they accordingly did. For being now quite finish'd, and just ready to come abroad, some of the *Doctors* of the *Sorbonne*, whereof *Monsieur Grandin* and Mr. *Faure* have been charged as the Principal, caus'd it to be *suppressed*, and the *Printed Leaves* cut out of the *Book*, without any thing to supply the place of them.

S. Anastasii in
Hexaemeron,
lib. 12. Cui
præmissa est
expostulatio,
&c. Lond.
1682. 4to.

IX. And of this the Edition of *Palladius* of that year remains a standing Monument, both in the *Preface*, and in the *Book*; and it was publicly complain'd of by a very learned Man, in an *Expostulation* prefix'd to a piece of *Anastasis*, publish'd by him about two years after.

X. But what that Reverend Person could not then obtain, being since fallen into my hands, I mean, *the very Leaves cut out by these Doctors, of Mr. Bigot's Preface, and the Epistle ras'd out of the Book*; I was unwilling to come into a Part of their Fraud, by detaining any longer that, which both so well deserved, and had so long since been prepared for a publick view.

XI. I hope

XI. I hope the learned World, whom I principally design to gratifie in this matter, will accept this never the worse, for that Mr. *le Moyne* the last year Printed this Epistle among his *Varia Sacra*: That learned Man having neither given the *Greek Fragments*, which I Tom. I. now publish from Monsieur *Bigot's* own *Impression*; nor Monsieur *Bigot's* account of it, in the part of the *Preface* which was *suppress'd*. Nor to add, that the *Latine Copy* of Mr. *le Moyne* is so very false, that it renders the *Epistle* utterly unintelligible. I do not pretend to anticipate his design, which he appears so jealous of: that is too *vast* to be injured by any thing I can offer; and I shall be glad if what I here offer may be any way serviceable to it.

XII. As to the *Authority* of this Piece, I shall need say no more than what Monsieur *Bigot* has already done to prove it to be *Genuine*. So many ancient *Authors* have cited it, as St. *Chrysostom's Epistle* to *Cæsarius*; such *Fragments* of it remain in the most ancient Writers as *Authentick*, that he who after all these shall call this Piece in question, may with the same reasonableness doubt of all the rest of his works, which perhaps upon less grounds, are on all sides allow'd as true and undoubted.

But it is time now to see what account Monsieur *Bigot* himself gives of it.

Suppressa in Præfatione Emerici Bigotii, de
Epistolâ Chrysostomi ad Cæsarium, Mona-
chum.

Præfat. lit. i, ij.
pag. prior.
inter lin. 22,
& 23.

* Lit. i, ij. pag.
altera.

Hanc Orationem sequitur Epistola ad Cæsarium, Monachum, quæ licet nitore suo nativo, id est, Græco eloquio, destituta, nihilominus sub velo veteris Latine Interpretationis mirificos eloquentiæ disertissimi doctoris radios exhibet. Primus qui ultimis temporibus hujus meminit Epistolæ, fuit Petrus Martyr, Florentinus, qui ex eâ locum quendam protulit in locis communibus. Insolitus loquendi de EUCHARISTIA modus, qui ex eâ referebatur, à Johannis Chrysostomi phra-
* ac genio prorsus alienus lectores in diversas traxit sententias. Aliis supposititiam esse affirmantibus, aliis pro virili contendentibus, veram esse ac genuinam; omnes integram videre summe concupiscere; doluerantque Petrum Martyrem, qui primus de eâ mentionem injecerat, minime indicasse quæ in Bibliotheca extaret codex MS. Florentiæ delitescere omnium erat suspicio, quia Florentinus fuit Petrus Martyr, sed ubi, ab omnibus nesciebatur. Mihi quæ fortuna faverat in repertiendo contextu Græco, vitæ St. Johannis Chrysostomi, hic etiam non defuit. Ejus exemplar reperi apud R. R. P. P. Dominicanos, in monasterio S. Marci. Cujus te in partem æqualis venire libens patior; nec expecto ut mihi succlames in commune, xovs épous, si modo exorari te sinas, ut benignâ interpretatione emollias, quæ durinscule sonant de Eucharistiæ Sacramento, & in memoriam revoces tot & tam insignes locos, in quibus adeo luculenter de hoc sacro-sancto Mystério loquitur Joannes noster, ut Doctor Eu-

*Eucharistiae vocari meruerit, sicut S. Augustinus Doctor Gratiae vulgò prædicatur. Dixi Petrum Martyrem primum postremis temporibus hujus Epistola meminisse, quæ antea Græcis Patribus notissima fuerat, utpote qui multa testimonia ex ea adversus Monophysitas & Acephalos adduxerunt, ut observare licet in Notis, quas margini apposui, indicando codices ex quibus Textum Græcum apud illos patres à me inventum descripsi. Cæterum ubi deficiebant verba Græca, vacua Columnarum spatia reliqui, nec passus sum ea punctis, aut lineolis, sicut librariorum mos est, repleri, ut possint inibi viri eruditi verba Græca adscribere * si * Lit. i. liij. quando ea invenerint. Cum enim experimento noverim, quo casu, quâve fortunâ in ea quæ attexui testimonia, inciderim, non despero ab aliis alia posse inveniri. Quisque experiatur cui fortuna erit faventior; & si cui ea obscuraverit, is ne publico invideat, neq; apud se inventa privatim detineat. Qui veteres libros tractant, norunt nullam veteris cujuscunque libri editionem, quæ ex unico exemplari fuerit eruta, hucusque produsse, omni ex parte perfectam. Manu exarati codices mutuas aliorum exposcunt operas, ut quod in uno corruptum est, ab alio sanetur; quod in uno vetustas oblitteraverit, ab alio lucem accipiat. Hoc verum esse de codice hujus Epistola fateri cogor, qui licet annorum sit 500, parum tamen emendatè scriptus est, & opem à Græco præcipuè codice, aut ab alio saltem Latino, postulat. In eo quem vidi, aliquando voces continuæ sunt, aliquando simplex vocalis E pro diphthongo Æ scripta fuit; T pro D, & vice versa D pro T; verbis aliquando ita corruptis, ut ad sanitatem reduci minimè possint absque subsidio aliorum codicum. Quæ scribarum incuria deterruit, opinor, Petrum Martyrem ab eâ edendâ. Taceo interpreta-*

* Lit. i. iij.
pag. altera.

*tionem, qua minus accurata, imo planè barbara videtur. Ego his omnibus nãvis Lẽctores benevolos nequaquam offensum iri arbitratus sum; imo eam libenter excepturos puto quam damus Epistolam, Latine quoquo modo versam, cujus fragmentum à Petro Martyre editum, eriditorum animos pridem sollicitavit. Quis enim illud cum legerit, Joannis Chrysostomi mentem percipere possit, ex eoque animadvertere, quã occasione, quo animo ejus verba * scripta sunt? In eã porro Epistolã mirari licet summam & insolitam Dei amantissimi viri charitatem, qui licet innumeris arumnis oppressus esset, atque continuis terroribus ob Isaurorum IncurSIONES, ut ipse scribit in Epistolis ad Olympiadem, panẽ exanimaretur; nihilominus cum audisset Cæsarium, Monacham, amicum suum in Apollinaris & Σωσσανδρ̃ Haresim incidisse, eum pro incredibili suã bonitate ab Haresi avertere, atque in sincera pietatis viam revocare hãc Epistolã molitus est. Quantum vero Apollinaris Haresis tunc grassaretur, & quã multos invasisset, ex eo colligere licet, quod contra Apollinaristas & Synusistas scripserunt Diodorus, Tarsensis Episcopus, quem supra memoravi, Gregorius Nyssenus, Cyrillus Alexandrinus, Theodorus Mopsuestenus, Theophilus Antiochenus, ut alios plures omittam. Atque ut ab eo errore Cæsarium revocaret Joannes, eumque ad catholicam fidem, quẽ duas in Christo naturas inconfusas sub unã personã consistetur, Epistolã reduceret, comparisonem ab Eucharistia Sacramento mutuatur, in quo PANIS post consecrationem, non jam PANIS, sed CORPUS CHRISTI APPELLARI DIGNUS EFFICITUR; Etiam si natura panis inquit, in ipso permansit, & non duo corpora, sed unum corpus Filii prædicatur. Quibus verbis sanctus Doctor veram ac realem, ut vocant, corporis Christi*

Christi in Eucharistia præsentiam supponit, & agnoscit; alias certe nulla esset cum humanâ ac divinâ in Christo naturâ Eucharistie comparatio. Ipsi Chrysostomus Homil. 2. ad Populum Antiochensem: Ο μὲν γὰρ Ἠλίας μὴλωτὶν ἀφῆκε τῷ μαθητῇ, ὃς ὁ υἱὸς τοῦ Θεοῦ ἀναβαῖνων, τὴν σάρκα ἡμῶν κατέλιπε τὴν ἑαυτοῦ· ἀλλ' ὁ μὲν Ἠλίας ἀποδυσαμῆναι, ὃς Χριστὸς δὲ ἡμῶν κατέλιπε, & ἔχων αὐτὴν ἀνῆλθε. "Elias enim pallium reliquit discipulo suo; Dei autem Filius ascendens in cœlum, nobis carnem suam reliquit: sed Elias se exiit, Christus vero & carnem suam nobis reliquit, ipsamque habens, ascendit. Et Hom. 83. in Matthæum: "Οὕτω καὶ ἐπὶ τῆς μυστηρίων ποιῶμεν ἐ ταῖς κειμήλοις μὲν ἐμβλέποντες, ἀλλὰ τὰ ῥήματα αὐτῶν κατηχεύομεν· ὁ μὲν γὰρ λόγος αὐτῶν ἀποκαλύπτει, ἡ δὲ ἀγάπη ἡμῶν ἐνεξαρτησιῶν· οὕτως ἐδόξασεν διέπεσε, αὐτὴ δὲ τὰ πλείονα σφάλλεται· ἐπεὶ ἐν ὁ λόγος φησὶ, τοῦτο ἐστὶ τὸ σῶμα μου, & πεινῶμεθα, & πινεύωμεν, & νοητοῖς αὐτὸ βλέπωμεν ὁφθαλμοῖς· Sic etiam in mysteriis faciamus, non illa quæ ante nos jacent, solummodo aspicientes, sed verba quoque ejus tenentes. Nam verbis ejus defraudari non possumus, sensus vero non ster deceptu facillimus est: illa falsa esse non possunt, hic sæpius atque sæpius fallitur. Quoniam ergo ille dixit, Hoc est corpus meum, obediamus, & credamus, & oculis intellectus id perspiciamus. Integrum librum conficerem, si ex Chrysostomo locos omnes extirperem, in quibus de sacratissima Eucharistia similiter loquitur; sed letius ac salubrius tibi erit, eos in fonte legisse.

Thus far *Bigotius's* Preface: As to the *Epistle* it self, I have publish'd it exactly as it was in the *Paris Edition*, whose *Pages* I have retain'd, that those who please, may see the Defect in that part of

Pal.

Palladius, out of which it was rased. For the little *Notes* which I have added, they contain a Collation, 1. Of the Latin of *Bigotius*, with the Latin of Mr. *le Moyné's* Copy, in which I do not know that I have omitted the least variation, even of a single Letter. 2. Of the *Greek Fragments* collected by *Bigotius*, with some other MSS. that have been communicated to me. In which, *A* denotes the *Arundel* MS. cited by Dr. *Cave* in his *Chartophylax Eccles. C.* one of Monsieur *Colbert's* Library, examined by the learned Monsieur *Allix*. *M.* the *Latin Copy* publish'd by Monsieur *le Moyné*.

EPISTOLA S. JOHAN. CHRYS.

Pag. 236. lit.
Gg. part. ak.
foliis, ed. *Paris*.

* Επιστολὴ τῆς ἁγίας Ἰω-
άννης τῷ Χρυσόστομῳ
πρὸς Καισάριον, μόναχον,
ἐν τῷ δόξασαν αὐτὸν ἐξο-
ρίαν.

INCIPIT Epistola
B. *Johannis* Episcopi
Constantinopolitani, ad
Cesarium, Monachum,
tempore secundi exilii
sui.

* Præter Authores à *Bigotio* laudatos, unde fragmenta Græca hujus Epistolæ collegit vir eruditissimus; extat alius *Nicephori* liber MS. in Biblioth. *Colbert.* continens quinque diversos tractatus. Ex secundo eorum contra Mamonas quædam collegit, & mecum communicavit reverendus D. P. *Aliz*. Titulus autem in illo MS. ita se habet, pag. 222. Τῆς ἁγίας Ἰωάννης τῷ Χρυσόστομῳ, ἐν τῇς πρὸς Καισάριον μόναχον ἐπιστολῇς, μετὰ τῶν δόξασαν αὐτὸν ἐξορίαν. Paulò aliter legitur hic titulus in antiquo codice Bibliothecæ *Arundelianæ* à R. D. D. *Cave* in *Chartoph. Eccles.* nuper edito, p. 69. Ἰωάννης Ἀρχιεπίσκοπος Κωνσταντινουπόλεως ἐν τῷ, &c. uti in MS. *Colbert.*

INSPEXIMUS

INSPEXIMUS li-
 teras tuæ Reverentiæ :
 inspeximus autem ^b non
^a præter ^c lachrymas.
 Quomodo enim ^b non
^c lachrymabimur, & ani-
 mam ipsam dolore con-
 ficimus, videntes fratrem
 singularem vitam à pue-
 ritiâ eligentem, & ^d ἀ-
 κραιφνῶς, id est, consum-
 matè circa pietatem se
 habentem, subito autem
^e hæreticorum jacibus
 pulsum. “ Et dicas forsi-
 “ tan ab errore ad id
 “ quod melius est venif-
 “ se Te, & gratiam con-
 “ fiteri his, qui ^f admira-
 “ bilem illum ^g protule-
 “ rint librum, quem
 “ magnum esse ^h optima
 “ tua nominant scripta,
 “ qui splendide prædicat
 “ [ⁱ concursum essentia-
 “ lem & commixtionem
 “ sacram factam ex Divi-

Καὶ φήσεις πάντως ἐκ
 πλάνης πρὸς τὸ κρεῖττον
 ἐληλυθέναι, & χάριν ὁμο-
 λογεῖν τοῖς τῷ θανάτῳ
 ἐκένῳ σὺν περικομιῇ
 βίβλον, ὡς ἀρίστῳ τῷ
 καλλίστῳ σὺν ἀποκαλύσει
 γεγραμμένῳ πλουτῶς ἀγα-
 γορῶσθαι συνδρομῶν ἐσιώ-
 δη, & μίξιν θεοπεσίαν γε-
 γνηῖσθαι θεότητος τε & σαρ-
 κὸς· μίαν τε ἐν τοῦ Θεοῦ ἀπο-
 τελευτῆναι φύσιν * τὸ το

Anastaf. in
 MS. Colleg.
 Clarom.
 Nicephor. C.
 P. in Antir-
 rhet. MS. Bibl.
 Colbert.

Var. lect. MS. M. ^a pter. ^b N. ^c lachrymas : lachrymabimur. ^d ἀκραιφνῶς. ^e Hæ-
 redicorum. ^f Ammirabilem. ^g Protulerit. ^h Optime. [ⁱ Concursum essentialium sacram
 facta ex Divinitate & Carnis, unam autem ex hoc perfici naturam.]

* Alludit ad hunc locum verus Author contra Severianos & Acephalos, à Tur-
 riano editus. Bibl. Patr. Edit. 4. Tom. 4. ad fin. ubi post laudatum quendam Ambrosii
 locum, subdit, *Chrysostomus* ad *Cæsarium* Monachum. Hæc est hæresis ipsissima introdu-
 centium Mixtionem & Compositionem. Vid. Expositionem p. X.

Pag. 237.
edit. Paris.
Gg. iij.

† Διαμύσειε τὸ πνεῦμα
Ἀπολιμαίνει τὸ ἀτόπημα
αὐτὴ τῇ ἐκταρόντων κρασίῳ
ἐ σωαλοφίῳ ἢ δυσεβε-
στατη ἀρεσίῳ.

"nitare & Carne, unam
"autem ex hac perfici
"naturam.] Istud mira-
"bitur insipientis *Apol-*
"*linarii* inconsideratio,
"ista eorum qui intro-
"ducunt ^a contempera-
"tionem & ^b σωαλοι-
"φίῳ, id est, commixti-
"onem impiissima [^c in-
"tentio, quæ] proce-
"dens immutat quidem
"*Arrii*, *Apollinarii*, ^d &
"*Sabellii*, ^e & *Manetis* ni-
"hil. Passionem autem
"excogitari & adponi
"secundum illos Uni-
"geniti ^e imaginatur De-
"itati, quod ^f Christi-
"anis alienum est.

Posside igitur Temet-
ipsum iterum, Dilectis-
sime, & ad priorem re-
gredere ordinem ab abo-
minabili illa abstinens
[^g opinione, quæ est *A-*
pollinarius, & eorum qui
Synusiasæ dicuntur. Im-

† Locus hic corruptus videtur: Quid si legamus Διαμύσεις vel Διαμύσεις, ut sensus
sit, istud admiraberis, vel potius, istud admirari debuisses insani *Apollinarius* absurdum;
hæc quippe est Hæresis ipsissima, &c. ...

MS.M. ^a Contemplationem. ^b CYNALTYHN, [^c Intentioque.] ^d Et deest. ^e ima-
ginatur. ^f Χριστιανίς. [^g Opinione & qua *Apollinarius*. & eorum qui *Synusiasæ* di-
cuntur ipsa cogitatio assidue puris, &c.]

pia cogitatio assidua è
 puris] influens nocere
 novit, qui secundum nos
 sunt simplicitati convi-
 ventis. ^a Ductoris enim
 eorum est liber, *Apollinarii* ^b dico; ^c etsi hunc
 sibi tua Reverentia non
 rectè faciens negotiata
 est. Verum tamen nos
 recordantes tuæ nobiscum
 conversationis, sentientes
 autem ex his quæ scripsistis,
 errorem subsistere erga
 tuam dilectionem ex illorum
 insipientiâ non solum erga
 dispensationis ^d mysterium,
 magis autem & erga Nominum
 conjunctionem, excogitavimus
 Deo cooperante nostræ infirmitati
 de omnibus manifestam
 ostentationem facere, ad
 redargutionem quidem ^e malæ
 opinionis eorum qui ^f hæreticum
 Tibi protulerunt librum,
 * correctionem autem tuæ
 venerationis.

^g Deum ergo quando
 dicis, Dilectissime, ag-

* Edit. Paris^g
 pag. 238.

^a MS. M. Doctoris. ^b Dico, abest. ^c Et s. ^d Misterium. ^e Male. ^f Ereticum
^g Dominum.

novisti id quod simplex est ^a naturæ, quod incompositum, quod inconvertibile, quod invivibile, quod immortale, quod incircumscribibile, quod incomprehensibile, & istis similia. Hominem autem dicens, significasti id quod naturæ est ^b infirmum, esuritionem, sitim, super *Lazarum* lachrymas, ^c metum, sudoris ejectionem, & his similia, quibus id quod divinum est extra [est. "^d Christum autem"] quando dicis "conjunxisti utrumque, "unde & passibilis dicatur idem ipse & ^e impassibilis, passibilis quidem carne, impassibilis autem Deitate. Eadem ipsa & de Filio, & "^f Christo, & Jesu, & "Domino prædicantur. "Communia enim ista, "& [susceptibilia duarum] Essentiarum nomina sunt; quarum conjunctio in hæreticis

Anastaf. in
MS. Clarom.

Χειρὸν ὃ ὅταν εἴπῃς σω-
ψας ἐγάπησα, ὃθεν ἐ πα-
θὴς λέγειν· ἀνὸς αὐτοῦ ἐ
ἀπαθὴς· παθὴς μὲν ἁρ-
κὴ, ἀπαθὴς ὃ θεόπτῃ·
ταῦτα δὲ ἐ ἐπὶ τῷ ἡμῶν, ἐ
Ἰησοῦ, ἐ κυρίου, κατηγ-
ρεῖται· καὶ γὰρ ταῦτα, ἐ
δεικνύει τῷ δύο ἐσῶν τὰ
ἐνόμενα.

MS. M. a Nature. b Infirmitas. c Meum. [d ē Xūm dn.] e Impassibilis, deficit *im*,
spatio tamen relicto ubi olim fuerit. f XPO. & Inū. & dnō [g Susceptibili avarum] qui-

quidem errorem facit,
 proprio pro communi u-
 tentes nomine [^a Christi
 uno. His autem] com-
 munibus istis ^b uti oportet
 Nominibus quando
 dispensationis confiten-
 dum est mysterium. Si
 enim ^c Deum dixeris per-
 tulisse, qualicumque ^d co-
 gitatione quod *impossi-
 bile est, dixisti, id quod
 Blasphemum est, [^e & in
 * Manetis, &] in alio-
 rum ^f hæresim declinasti.
 Impietatem, si iterum
 hominem dixeris qui
 pertulit, inveniris purum
 ædificans templum. Tem-
 plum † Crucis extra in-
 habitantem nunquam di-
 citur, quia jam non est
 Templum. Et forsitan
 dicunt, & quomodo ^g Do-
 minus dixit, *Ut quid me
 vultis occidere hominem
 qui veritatem vobis locu-
 tus sum quam audiivi à*
^h Deo? Benè & omninò

*Edit. Paris.
 pag. 239.

Joan. 8. 40.

MS. M. [^a XPi unus autem.] ^b Uti oportet, deest. ^c dm. ^d Cogitationem. [^e Et
 immane sed.] ^f Hæresum.

* Sic videtur legendum; & in Manetis, & in aliorum Hæresim declinasti impietatem.
 Si iterum, &c.

† Forte melius carnis.

MS. D. le Moine. ^g Dns. ^h dō.

sapienter hoc dicendum est. [^a Neque enim ex hoc ab Inhabitantī defraudabatur:] sed significare volens patientem naturam hominis memoriam fecit, propter quod & ^b Deus & Homo ^c Christus: ^b Deus propter impassibilitatem, Homo propter Passionem. Unus filius, unus ^d Dominus, idem ipse proculdubus unitarum naturarum, unam dominationem, unam potestatem possidens, ^e etiamsi non ^f consubstantiales existunt, [^g & unaquæque ^h incommixtam Proprietatis conservat agnitionem, propter hoc quod ⁱ inconfusa sunt, dico.] Sicut enim antequam ^k sanctificetur PANIS PANEM nominamus, divinam autem illum* ^l Sanctificante Gratiā, mediante Sacerdote, liberatus est quidem ^m APPELLATI-

* Edit. Paris.
pag. 240

MS.M. [^a Neque enim ex inhabitanti defraudabatur deitate.] ^b ds. ^c Est Christus, Martyr l. c. in tract. de Euchar. Oxon. MS. M. ^e XPS. ^d dns. ^e Etiam si. ^f Consubstantialiter. Martyr. [^g MS.M. Et unaquæque in quo mixtam proprietatis conservat agnitionem propter hoc quod inconfusa sunt duo.] ^h Incommixta. Martyr. ib. ⁱ Inconfusa sint duo. Id. ^k MS. M. Scificetur. ^l Scificante grā. Id. ^m Ab Appellatione. Ibid.

ONE

ONE PANIS, dignus
autem habitus est a DO-
MINICI CORPORIS
APPELLATIONE, eti-
am si NATURA PANIS
in ipso permansit, & non
duo Corpora sed b unum
Corpus filii c prædicatur :
sic & * hic Divinâ d ἐν-
δυστάσις, id est inun-
dante corporis naturâ,
“ unum filium, unam
“ personam, utraque hæc
“ fecerunt. Agnoscen-
“ dum tamen inconfu-
“ sam & indivisibilem
“ rationem, non in unâ
“ solum naturâ, sed in
“ duabus perfectis. Si
“ enim unius, quomodo
“ id quod inconfusum est,
“ quomodo quod indivi-
“ sibile, quomodo unū
“ tio dicitur aliquando?
“ [c Sibimet ipsi enim uni-
“ ri quæ] una est, aut con-
“ fundi, aut dividi im-
“ possibile est. Quod
“ ergo infernum evomu-

ἕως καὶ ταῦτα τῆς θείας ἐν- Nicephor.
δρυμένης τῇ σάρκι καὶ φύ Anastaf.
σεως, ἐνα ἕον, ἐν θεωρωπιν, Joan. Da-
τὸ συναμφοτέρω ἀπετέλε To. IV. Var.
σεν γνωρίζομενον μέντοι lect. Canitii.
ἀσυγχύτως * ἀδιαρέτω λό- p. 211.
γῳ, ἐκ ἐν μιᾷ φύσει ἀλλ' * f. 6. v.
ἐν δύοιν τελείας· ἐπὶ γὰρ
μᾶς, πῶς τὸ ἀσύνχυτον ;
πῶς τὸ ἀδιαρέτον ; πῶς ἡ Theorianus
ἐνωσις λεχθεῖται πῆτε ; ἐαυτῇ in legatione
γὰρ τὴν μίαν ἐνέσθης. ἡ Κυρ. P. 74.
χεῖρας ἡ διαρρέσθαι ἀδύνατον
ποῖον ἐν αἰδῆς ἐξηρένυξαι το,
μὴν ἐπὶ χειρὶ λέγειν φύ-
σιν ;

MS. M. a Dominica. b Unus, c Prædicamus.

* Hic Martyr loc. cit. Hæc. Totum hunc locum post Turrianum in Edit. Damasceni, sic citat Albertinus de Euch. l. 2. p. 532. Sic & hic divinâ ἐνδυστάσις insidente cor-
pori natura, &c.

MS. M. d ENIΔPYCACHC. [c Sibimet ipsi unisque.]

“ it,

* Quæ se-
quuntur ex-
tant apud Jo.
Damascenum.

* Edit. Paris.
pag. 241.
lit. Hh.

“ it, unam in ^a Christo
“ naturam dicere puta-
“ mus * divinam solam
“ nominantes, non om-
“ ni modo unam negant,
“ ^b nostram, dico, salutem
“ aut humanam retinen-
“ tes, non divinæ abne-
“ gationem faciunt, ^c di-
“ cuntque perdidit quod
“ proprium erat. Si e-
“ nim unus est, salva no-
“ bis est unitio ^d omni-
“ modo, & ea quæ uni-
“ tioni sunt propria, sal-
“ vari necesse est: Si * e-
“ nim non, nec unitio,
“ sed confusio & abolitio.
Mox autem ad Interro-
gationis fluctuantes re-
sponſionem, ad aliquid a-
liud exiliunt, quod non
fit proprium ad Interro-
gationem: & inconstan-
tes emittunt Voces;
Pertulit ^e Deus & non
pertulit, & si petantur
modum dicere, ad igno-
rantiam recedunt, profe-
rentes; Quomodo ^f vo-
luit Christi apud ipsos
memoria fugiente post-

* XPO. ^b Nam. ^c Dicunt que. ^d Omni modo. ^e Ds. ^f Volunt XPI,

hæc ^a vituperari in hoc?
 Mox dicunt, & ^b Christus
 non est ^c Deus sed & Ho-
 mo. Et iterum dicunt,
 Post ^d Unionem non o-
 portet dicere duas natu-
 ras. Attende signifi-
 cationem dicti. Unitio-
 nem dixisti: unius uni-
 tionem non invenis fieri,
 quomodo ^e prævenientes
 diximus, sed *Verbum Caro*
factum est & ^f speculare
 eorum querentur subtili-
 tatem. Intulit enim, &
inhabitavit in nobis. Nun-
 quid non ibi videtur,
^g quia aliud est quod in-
 habitat præter habitatio-
 nem. Si cognovissent,
nunquam ^h *Dominum glo-*
ria crucifixissent. Domi-
 num iterum quando dix-
 eris, non proprium sed
 Commune ⁱ significatur
 nomen, Passionis & Im-
 passibilitatis susceptibile.
 Consueverant autem &
 istud ^{*} prætereundum puta-
 mus: Non Corpus ^k dei
 & sanguinem accipimus,

Joan. 1. 24.

1^o Cor. 11. 8.* Edit. Paris.
pag. 242.

MS. D. le Moyne. ^a Vituperati. ^b XPS. ^c Ds. ^d Unitatem. ^e Prævenientes. ^f Specula-
 neorum. ^g Qui. ^h Dnm. ⁱ Significat. ^k Di.

fideliter

fideliter ac ^a piè suscipi-
 endum, non quia Cor-
 pus & sanguinem possi-
 det id quod divinum est
 naturâ, sed quia ^b ea quæ
 Carnis sunt, propria fa-
 cit. O inconsideratio !
 O impia Cogitatio ! pe-
 riclitatur enim apud ip-
 sos dispensationis Myste-
 rium, & iterum Domi-
 nicum corpus, sicut ^c ve-
 rum corpus confiteri non
 patiuntur : per cogitati-
 onem enim dici conver-
 sum ^d esse hoc in deita-
 tem imaginantur, unam
 hinc construentes natu-
 ram, & ipsam cujus sit
 non ^e juvantes dicere, ut
 passionem divinitati; un-
 dique secundum Apolli-
 narium excogitantes, de-
 cidant à ^f præmissis bonis
 putamus non ^g contrem-
 iscent ista dicere audi-
 entes. Non cogitant æ-
 ternum judicium, & ^h Do-
 mini vocem dicentis, E-
 go sum & non ⁱ immutor.
 Caro infirma ^k Spiritus

Malac. 3.6.
 Mat. xxvi. 41.

MS.M. ^a *Piæ.* ^b *Ea deest.* ^c *Unum corpus.* ^d *Eti.* ^e *Invenientes.* ^f *Pmissis.* ^g *con-*
temescunt. ^h *dni.* ⁱ *Immutor.* ^k *Sps.*

antem

autem promptus * Pater si
possibile est transeat à me
calix iste. † Tristis est ani-
ma mea usque ad mortem.
|| Palpate & videte, quia
a Spiritus carnem & ossa
non habet sicut me videtis
habere. Putamus Deita-
ti ista apta sunt. Audi-
ant & Petrum dicentem
* b Christo pro nobis pas-
so carne, & non dixit
Deitate. Et iterum, Tu es
Christus filius Dei vivi:
Viventis dixit, non mo-
rientis. Et quæcunque
his similia divina nos e-
docet Scriptura, cui vio-
lenti esse Hæretici non
desistunt. Horum istas
novitates * vocum decli-
“ nantés, d Charissime,
“ ad id quod præjacet, re-
“ vertamur; pium & val-
“ de pium, e Christum
“ qui morte circumdatus
“ est, confiteri in divini-
“ tate perfectum, & in
“ humanitate perfectum,
“ unum filium unigeni-
“ tum, non dividendum
“ in filiorum dualitatem,

* Ibid. 39.

† — Ibid. 38.

|| Luk. 24. 39.

* Edit. Paris.
pag. 243.
Lic. Hh. ij.
Mar. 16. 16.

Τέτων πας ^t κενωφωρίας Anast.
ἐκκλίνοντες, ἀγαπήτε, eis τὸ ^c καινοζωνί-
προκείμενον ἐπανέλθωμεν. ^{as}
* Εὐσεβὲς ἐ λῖαν οὐσεβὲς
τὸν δανάτω † περιβλη-
θέντα χερσὶν .: ὁμολογεῖν,
ὅτι Θεόπαι τέλειον, .: καὶ ὅτι
ἀνθρώπότητι τέλειον, ἵνα
ὑὸν ὁμολογῇ, ἔ διαρρέμενον

* Sp. b XPO. c XPS. d Charissimæ. e XPM.

* Εὐσεβὲς καὶ δεεστ in MS. A. † Περὶ ἐκκλίνοντες, MS. C .: .: ὁμολογῶμεν. MS. A. .: καὶ ὅτι
ἀνθρώπότητι τέλειον, ib. δεεστ.

εἰς υἱὸν διὰ δα, φέροντα δὲ
 ὅμως ὅν ἐαυτῶ τῶν ἀχωρί-
 σαν δύο φύσεων ἀσυγχύτης
 τὰς ιδιότητας, ἐκ ἄλλον ἐ
 ἄλλον, μὴ γίνωιτο, ἀλλ' ἐνα-
 ὅν αὐτὸν Κύριον, Ἰησοῦν,
 Θεὸν, Λόγον, Ἐξοχήν. ἥμετέ-
 ραν ἡμφισπόμενον, ἐπ' αὐτῷ
 ἐκ ἀψυχῆν ἐ αἰωνοῦ, ὡς
 ὁ δυνάστης Ἀπολιναρίου, *
 ἔπεν. ὅτι τῶν τοῦ νοῦ
 ὡς ὁρῶμεν, φύγωμεν τὰς δι-
 αίρεσιν, εἰ γὰρ ἐ δὲ τῇ ἡ
 φύσις, ἀλλ' οὐκ ἀδιαίρετος ἐ
 ἥ ἀδιάσπαστος ἡ ἐνωσις ὅν ἐν
 τῇς ὑπόστασις ὁμολογημένη
 ὡς ὁρῶμεν, ἐ μὲν ἵσταται.
 φύγωμεν τὴν ἑνὴν φύσιν μετὰ
 τῇ ἐνωσιν τερατιζομένους, τῇ
 γὰρ τῇς μίας ἐπινόου τῷ ἀπα-
 θεῖ Θεῷ πάσης ὡς ἀπεί-
 κεινται, τῇ ὁικονομίαν ἀρ-
 νήμενοι, ἐ τῷ Διαβόλῳ
 τῇ γένναν ὡς ἀρπαζοίτες.
 Ταῦτα διὰ τὸ μέτρον τῇς
 ἐπιστολῆς ἀρκεῖν εἰς ἀσφα-
 λειαν ἡγήματι τῇς οἰκίας,
 δοκίμασι.
 “ dispensationem abnegantes, & Diaboli Gehennam
 “ arripientes. Ista propter mensuram Epistolæ suf-
 “ ficere arbitror, ad confirmationem tuæ dilectionis,
 “ ὁ magnifice.

“ portantem tamen in
 “ semetipso indivisarum
 “ duarum naturarum in-
 “ convertibiliter propri-
 “ etates, non alterum &
 “ alterum, absit, sed u-
 “ num & eundem. Do-
 “ minum, f. Jesum, s. De-
 “ um, Verbum, carne
 “ nostrâ amictum, &
 “ ipsâ non inanimatâ,
 “ aut irrationabili, sicut
 “ impius ^h Apollinarius
 “ dixit. Istis mentem in-
 “ tendamus, fugiamus
 “ eos qui dividunt. i Nam
 “ etsi duplex natura, ve-
 “ runtamen indivisibilis
 “ & indissipabilis unio,
 “ in unâ filiationis confi-
 “ tenda personâ, & una
 “ ^k substantia. Fugiamus
 “ qui unam naturam post
 “ unionem prodigali-
 “ ter dicunt; unius enim
 “ cogitatione impassibi-
 “ li Deo passionem ad-
 “ jungere impelluntur,
 “

In MS collect.
 Biblioth. reg.
 Gall. n. 1026.
 P. 247.

Edit. Paris.
 P. 244.

MS. M. * Dnm. f. Ihm. s. dm. ^h Apollinarius. ⁱ Nam etsi enim. ^k Substantia.
 * ἡμετέραν δεῖξιν Ἀ. † αὐτὸν, ib. * ἔπεν. ib. ὅτι τῶν τοῦ νοῦ, ib. ἥ ἀδιάσπαστος, ib.
 “Explicit

Explicit * Epistola B. Joannis Episcopi Constantino-
politani ad Cæsarium, Monachum, tempore secun-
di exilii sui. Amen.

* Epistula.

NUM. VI.

*Having, to satisfy the Vindicator, used such exactness
in my Quotations, as to refer, for the most part,
to the very Pages where they are; it was thought
fit, if it may be, to prevent all future Cavil, that
I should here subjoyn this following Account of the
Editions made use of by me.*

A.

A Quinatis summa Theologiæ, Fol. Colon. 1662.
Articles of the Church of *England*. See *Sparrow*.
Arcudius de concordia Ecclesiæ Occidentalis & Orienta-
lis, Fol. Paris. 1626.
Albertinus de Eucharistia, Fol. Daventriæ 1654.
Arnould Perpetuité de la Foy de l'Eglise Catholique
touchant l'Eucharistie, 5 Edit. 8vo. Paris 1672.
Amicable Accommodation, &c.

B.

Bellarmini Controversiæ 3 Vol. Ingolstadtii 1586.
Idem de Indulgentiis, 8vo. Colonia 1599.
Blondel of the Sybilline Oracles, *Engl.* Fol. Lond. 1661.
Breviarium Romanum, 8vo. Antverpiæ 1572.
Bramhal's Works, Fol. Dublin 1677.
Bigotius vita Chrysostomi per Palladium, G. L. 4to. Paris.
1680.
Balsamon in Concilia in Synodico, Oxonii 1672.
Bonæ Card. opera 3 Vol. 8vo. Paris. 1676, 1677.

B b 2

Non-

Nouvelles dela repub. de Lettres Mr. B— Juin 1686.

C.

Craffet, veritable Devotion, &c. 4to. Paris 1679.

Card. Capisucchi Capit. Theol. selec.

Concilia Labei 18 Vol. Paris.

Common Prayer of the Church of *England*.

Claude Réponse au pere Nouet, 8vo. Amsterdam 1668.

Cosins History of Popish Transubstantiation, 8vo. Lond. 1679.

Cassandri opera, Paris. 1616.

Ejusd. Consultatio, 8vo. Vid. Grotii via ad pacem.

Cajetanus Card. in D. Thomam, Venetiis 1612.

Ejusd. Comment. in S. Scr. Lugduni.

Canones, &c. Concil. Trident. 12mo. Coloniae 1679.

Calvisii Chronologia, Fol. Francofurti 1650.

Cave, Chartophylax Ecclesiasticus, 8vo. Lond. 1685.

D.

Dallaus adversus Latinorum de cultus religiosi objecto Traditionem. 4to. Geneva. 1664.

Idem de Pœnis & Satisfactionibus Amstæl. 1649.

Durandus in sententias, Lugduni 1569.

E.

Estius in Sententias, Paris. 1672.

Euchologium cum Notis Goar. Paris. 1647.

Expositulatio de Joan. Chrysost. Epist. suppressa, Lond. 1682. 4to.

Epiphaniï opera Gr. Lat. Coloniae 1682.

L^e Esprit de Mr. Arnauld 2 Vol. 8vo. Deventer. 1684.

F.

Forbesii instructiones Historico-Theologicae, Amst. 1645

G.

Grotius via ad pacem, cum consult. Cassandri, 8vo. 1642

Gregorii Nazianzeni opera, Gr. Lat. Paris. 1609.

— Invektiva in Julianum, 4to. Etonae 1610.

Gregorii Papae liber Sacrament. Menardi, 4to. Edit. Paris. 1642.

Gratiani decretum, Fol. Paris. 1585.

Gamachæus

Godefrÿ vie de S. Athanasè 2 Vol. 4. Paris 1679.

Idem vie de S. Basile 2 Vol. 4. Paris 1679.

Hooker's

H.

Hookers Ecclesiastical Polity, Fol. Lond. 1676.
Book of Homilies, Oxford 1683.

I.

Index expurgatorius, Fol. Madriti 1667.
Jesuits Loyalty collect. of several Treatises, 4to. Lond. 1677.
Instruction pour gagner le Jubilé, 12mo. Paris 1683.
Jurieux Preservatif contre le Changement de Religion. 8vo.
— Le Janseniste convaincu de vaine Sophistiquerie,
Amst. 1683.
— Prejuger legitimes contre le Papisme, 4to. 1685.
Innocent the XI. Bull for an universal Jubile upon the re-
lief of Vienna, *August* 11th. 1683.

L.

Ludolphi Historia Æthiopica Lat. Fol. Francofurti. 1681.
Lombardi sententiarum libri 4. 8vo. Moguntia 1632.

M.

Maldonate in Prophetas majores, 4to. Moguntia 1611.
— In Evangelia, Fol. Moguntia 1611.
Missale Romanum, 8vo. Paris. 1616.
Missale in usum Sarum, Fol. 1527.
Stephani le Moyne varia sacra, 4to. Lugd. Bat. 1685.
Petri Martyris de Eucharistia.
Monsieur Maimbourg peaceable Method, *Engl.* 4to.
Monsieur de Meaux's Exposition, *Engl.* 4to. 1685.
— *French* 5 Edition, 12mo. à Paris 1681.
Traité de la Communion sous les deux Especes, 12mo.
Paris 1682.
— Pastoral Letter, *Engl.* 4to. 1686.

N.

Noüet de la preséence de J. C. dans le tres saint Sacra-
ment, 4to. Paris 1666.
Nicole, Prejuges legitimes contre les Calvinistes. Paris 1679
— Les P. R. convaincus de schisme, 8vo. Paris 1684

O.

Officium B. Virginis, 8vo. Antverpia 1631.
Office of the holy Week, Lat. English, 8vo. Paris 1670.

P.

Pontificale Romanum, Fol. Venetiis 1561.
La Politique du Clergé de France, 12mo. Amst. 1682.

Du Perron Replique à la réponse du Roy de la Grande Bretagne, Fol. Paris. 1620.

Du Perron de l'Eucharistie, Fol. Paris. 1629.

Petavius Dogmata Theologica, Fol. Paris. 1650.

Papist represented and misrepesented, 1st. Edition. 1685.

Pajon Examen du livre qui portepourtitre Prejugez legitimes contre les Calvinistes, 2 Vol. 12mo. à Bionne 1673.

R.

Reponse à un ecrit public contre les Miracles de la Sainte Espine.

Seconde Reponse à Monsieur de Condom, 8vo. 1680.

Ruffinus.

Rituale Romanum, 4to. Antverpiæ 1620.

Reflexions Generales sur l'Exposition de Monsieur de Meaux, 8vo. à Cologne de Brandebourg 1685.

S.

Sparrow's Collection of Canons, &c. 4to. Lond. 1684.

Sexti Senensis Bibliotheca, Fol. Colonia 1586.

Suarez opera, Fol. Moguntia 1604. in 3 p. D. Th. 1610.

Scotus in sententias, primitive Letter, Fol.

Socrates, Sozomen, Fol. Paris. Edit. Valesii.

T.

Thomasi codex Sacramentorum, 4to. Romæ 1680.

Theodoret. opera 5 Vol. G. L. Fol. Paris. 1641.

Theophilus, Turrianus, citati ab Albertino.

V.

Vasquez in D. Thomam, Ingolstadii 1606. in 3 part. Venetiis 1610.

Vindication of the B. of Condom's Exposition.

Vincentius Lirinensis. Gregorius de Valentia, apud Albertinum.

Z.

Zonaras in Concilia: In synodico Oxoniensi. 1671.

